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CATHOLIC IDENTITY AND MISSION IN POST *EX CORDE ECCLESIAE*
CATHOLIC HIGHER EDUCATION: THE PERCEPTIONS AND EXPERIENCES OF
LAY FACULTY AT A JESUIT UNIVERSITY

by

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A Dissertation

Submitted to the Graduate Faculty

of the

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May

2008

This dissertation, submitted by Dan T. Jensen in partial fulfillment of the requirements for the Degree of Doctor of Philosophy from the University of North Dakota, has been read by the Faculty Advisory Committee under whom the work has been done and is hereby approved.

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Dean of the Graduate School

April 29, 2008
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PERMISSION

Title Catholic Identity and Mission in Post *Ex Corde Ecclesiae*
Catholic Higher Education: The Perceptions and Experiences of
Lay Faculty at a Jesuit University

Department Educational Leadership

Degree Doctor of Philosophy

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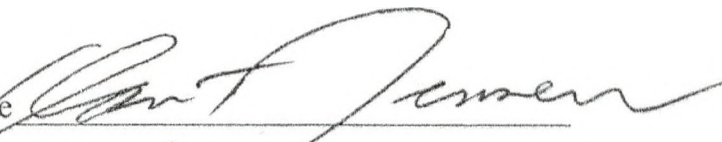

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ABSTRACT

The history of Catholic higher education in the United States details the substantial contribution of bishops, priests, brothers, and sisters dedicated to teaching and leadership at Catholic institutions of higher education. The past several decades have seen a decline of religious members' involvement and the laicization of faculty members at Catholic colleges and universities. Opponents of this transition fear the loss of religious identity that is critical to the mission of Catholic institutions. Others argue that lay faculty members can sustain the mission of adhering to religious traditions and identity while fostering a high quality academic environment. The purpose of the study was to understand the impact of the laicization phenomenon and the meaning lay faculty members attributed to their lived experiences at a Catholic university.

Semi-structured, in-depth interviews with 12 lay faculty members provided the data foundation for the study. A hermeneutic phenomenological methodology involved lay faculty members at a Catholic, Jesuit University. Phenomenological research describes the essence or underlying meaning of the lay faculty experience that can inform, support, or challenge institutional policies, practices, and mission. Three themes emerged from the data analysis, University is a Noun, Catholic is an Adjective; Heart of a Teacher; and The Big Tent. First, University is a Noun, Catholic is an Adjective captures the meaning and tensions associated with balancing a corporate identity and Catholic religious identity. Second, Heart of a Teacher presents the roles and responsibilities of lay

faculty members and the influences that impact their personal identity and sense of integrity at a Catholic, Jesuit university. Finally, The Big Tent examines the openness, sense of community, caring, and values that define a Catholic, Jesuit university based on the perceptions and lived experiences of the study participants.

The findings of this study identify the challenges and complexity of sustaining a Catholic, Jesuit cultural identity intertwined with the influences of the laicization phenomenon. The study informs institutional leaders as they develop policies and practices to foster Catholic, Jesuit traditions and preserve Catholic cultural identity within higher education.

CHAPTER I

INTRODUCTION

Throughout the history of higher education, the question of identity and mission has challenged colleges and universities. What is our purpose, whom should we serve, what should we teach, and what constitutes our most central, distinctive, and enduring features and functions? While focused on these questions, the higher education of advanced civilizations has also been influenced by competing authorities and identities, along with the struggle between designations of canon law and civil law, church and state, and sectarian and secular (Goodchild & Wechsler, 1997). The university that developed from this struggle of jurisdiction and control has become immensely flexible and adaptable to a wide range of socioeconomic forms and political situations. As a result, the twelfth century European university gave birth to an impressive array of institutions with distinctive identities and missions in modern and developing societies all over the world (Thelin, 2004).

The story of higher education in the United States began with the building of Harvard College in 1636, William & Mary in 1693, followed by Yale in 1701 (Thelin, 2004). The colleges were built by religious communities focused on religious freedom in the New World. Scholarly contributors to early American higher education shared traditions, assumptions, and values common to the medieval universities. This colonial American worldview of higher education included the importance of faith, philosophy,

reason, and moral development along with an appreciation for the arts and sciences (Brubacher & Rudy, 1976). In contrast to colonial beliefs, the Harvard Report on General Education in 1945 recognized that the unifying purpose of American higher education, i.e., to train the Christian citizen, had largely disappeared from all but a few institutions of higher education (Adrian, 2003).

Catholic colleges were late in arriving in the United States, with the first being Georgetown Academy in 1789 (Adrian, 2003). As the founder of Georgetown Academy, the Jesuits were the early leaders of Catholic education (Mahoney, 2003). The founding purposes were similar for both Protestant and Catholic colleges (moral development, providing clergy and teachers, and the development of a liberal arts educational curriculum). "Unlike the Protestant colleges, the earlier Catholic colleges did not disengage from the church" (Adrian, 2003, p. 27). Around 1900, the Protestant colleges aligned themselves with the shift toward scientific inquiry, thus accelerating the disengagement from their sponsoring churches, creating substantial changes in identity and mission (Gleason, 1967). In contrast, Catholic colleges, developed by religious denominations in the United States, were encouraged to adhere to the prescribed standards endorsed by the Catholic Church.

At the beginning of the twentieth century, colleges and universities in the United States were faced with a lack of uniformity which created problems for administrators, faculty, and in particular, students (Goodchild, 1986). The absence of unifying standards led to inconsistent evaluation of documents and records and increased the difficulty of interpreting student academic credentials from one institution to another. The Association of American Universities (AAU) and the North Central Association (NCA) of Colleges

and Secondary Schools developed approaches for introducing new collegiate standards and methods to certify subscription to these standards by member organizations. In particular, Catholic colleges and universities had ideological and practical problems with the new standards of education in the United States (Goodchild, 1986).

Moreover, Jesuit colleges and universities were reluctant to give up their master plan of education called the Ratio Studiorum which had been used for the past 400 years. The controversy continued until World War II when the Society of Jesus decided to accept the NCA standards, which created major changes for the traditional methods of governance, mission, the qualification of faculty members, and curricular offerings (Shea, 1999). The initial lack of desire to pursue association with the academic revolution and secularizing institutions of the period proved to be a significant disadvantage for the development and advancement of Catholic higher education in the United States until the 1940s (Jencks & Riesman, 1968). Greeley (1977) acknowledges the rapid rate of expansion in the 1940s for Catholic higher education and the adoption of NCA standards. As Greeley called it, the Americanization and acculturation of Catholicism had started and would continue to change Catholic higher education. The 1950s and 1960s produced more changes for Catholic higher education; a growing demand for educational services and issues of educational excellence led to increasing laicization and professionalization on Catholic campuses. Also of concern to Catholic colleges and universities in the 1960s were the issues of academic freedom and institutional autonomy. Equally important, Haynes (2002) suggests the problems Greeley identified at Catholic colleges and universities--imitation of secular institutions, faculty recruitment, Church-college relations, resistance to compulsory religious exercises, and the absence of inter-

institutional cooperation--had also negatively influenced the Protestant institutions of higher education.

The Catholic Church in the United States doubled its membership to 42,000,000 between 1940 and 1960 due to immigration and increases in the birth rate (Curry, 1972).

The cultural upheavals in the 1960s (e.g., the Vietnam war, civil rights issues, racial conflicts, and campus violence) had profound effects on Catholic higher education and were factors contributing to the resultant change in religious identities of the institutions as they split into liberal and conservative directions. The liberal or progressive element focused on peace and justice education and support for the poor, while the conservative element focused on reaffirmation of traditional Catholic teachings (Marsden, 1994, p. 250).

The Vatican II Council (1962-1965) became a pivotal event for Catholic religious identity (Dolan, 1975). The identity of the Catholic Church prior to Vatican II used institutional structures and policies to separate the Church from secular influences. Catholic identity after Vatican II focused on human service and on matters of social justice, in a manner that immersed the Church in the secular events of the world. Today, many Catholic institutions of higher education are separate corporations, with few or no ties to sponsoring religious communities. Governed by independent boards of trustees, staffed by many non-Catholics, they serve a broad range of students with little funding from the Catholic Church (Curran, 1997). Laicization has increased the number of lay faculty members, administrators, and trustees in Catholic colleges and universities. As a result of these changes, the opportunity for a shift to a secular identity and mission is

more prevalent and, in some ways, a mirror image of the Protestant experience during the early twentieth century (Gallin, 1993).

Statement of the Problem

There is concern among some conservative Catholic groups that Catholic institutions of higher education will follow the secularization path of the Protestants (Greeley, 1990; Morey & Piderit, 2006). They fear for the loss of a distinctive Catholic identity and traditions similar to the experiences of many secular institutions. The current literature does not provide a clear understanding of lay faculty perceptions and experiences and the roles they play in creating and sustaining a Catholic identity and mission. Do stakeholders expect lay faculty support of and contributions to a Catholic identity and mission? In a 2003 survey of 33 Catholic colleges and universities:

124 administrators agreed that faculty and others in Catholic institutions of higher education are 'tradition illiterate,' some faculty are hostile toward the college's Catholic identity, and still others simply are uninterested and are impediments to fostering the institution's Catholic identity. (Morey & Piderit, 2006, p. 4)

Of these 124 administrators, 41% of religious and 26% of lay presidents acknowledged a lack of clarity about Catholic intellectual traditions and consider phrases like Catholic identity to be fuzzy concepts (Morey & Piderit, 2006). Contributing to this unique challenge at a typical Catholic university today is that the majority of faculty members have received their graduate degrees from secular institutions (Heft, 1998).

Interpretative and operational differences related to Papal documents (e.g., *Ex Corde Ecclesiae*) and the expression of secular engagement by the Vatican II Council have increased the potential for competing identities and missions in some Catholic

institutions of higher education. Contradictory meanings or lack of mission clarity can lead to ambivalence and inconsistent policies and procedures for lay faculty members. The diverse expectations of stakeholders (e.g., parents, students, benefactors, trustees, administrators) in an environment with a lack of mission clarity, coupled with competing identities, can reduce faculty commitment and diminish the focus on the institutional mission (Quinn & McGrath, 1985). Thomas Dillion, president of Thomas Aquinas College in Santa Paula, California, (as cited in Reilly, 2003) believes, “a turning away by students from the Catholic faith seems to be the inevitable result of an education that does not take seriously the intellectual underpinnings of the faith” (p. 8). It is unclear how lay faculty members support faith and learning in a Catholic university. This lack of clarity may create misunderstandings among stakeholders and foster unrealistic expectations. Can lay faculty members fulfill stakeholders’ (e.g., students, parents) expectations that Catholic traditions and beliefs will be part of the classroom experience? For some stakeholders the decline in the number of vowed religious members and the growth of laity on campus does create concern about the level of support for Catholic traditions and beliefs.

The decline in the number of priests, sisters, and brothers in many Catholic institutions of higher education has been offset by the growth of laity and has reframed the discussions about religious identity and mission (Morey & Piderit, 2006). The growth of lay faculty members, administrators, and trustees is in response to a need for a broader range of skills and abilities, while fostering new thinking and business practices. In one way, this new thinking has created more opportunities for minimizing Catholic traditions, while on the other hand, it has generated new ideas for fostering the traditions.

Lay faculty members in Catholic higher education must balance financial and academic objectives while maintaining a commitment to religious and spiritual traditions in a modern higher education environment (Jencks & Riesman, 1968; Marsden, 1994). Catholic institutions have experienced the tensions of participating with a more pluralistic and secular society, increasing academic standards, and improving the quantity and quality of faculty scholarship, while sustaining their Catholic cultural identity and mission. Changes in Church policies and practices have influenced faculty perceptions of religious identity, institutional mission, and their level of commitment to the preservation of religious traditions and beliefs (Morey & Piderit, 2006).

Faculty members play key roles in influencing the extent to which the institution's identity, mission, and sense of community become a lived experience. "The Catholic college or university may come from the heart of the Church, but the heart of the colleges and universities is the faculty" (Geiger, 1995, p. 64). Without faculty commitment in support of the Catholic cultural identity and mission, Catholic traditions may be more at risk as institutions of higher education are tempted to find their own way amid competing pressures to survive and achieve distinctive identities suited to their individual missions. Traditionalists and progressives focused on the affairs of Catholic higher education agree on one central issue. Catholic institutions of higher education must explore, cultivate, and develop Catholic cultural identities and traditions if they are to remain distinctively Catholic (Morey & Piderit, 2006).

Organizational Identity

Studies (D'Antonio, Davidson, Hoge, & Wallace, 1989; Greeley, 1985) document that Catholic identity today is more complex and multifaceted than was the case in pre-

Vatican II days when most Catholics had an absolutist understanding of Catholic doctrine and institutional authority (Dillion, 1996). The classic definition of organizational identity offered by Albert and Whetten (1985) suggests that an organization's identity is that which is central, enduring, and distinctive. According to Albert and Whetten, organizational identity provides an answer to a member's reflections of the question: "Who are we as an organization?"

Hatch and Schultz (1997) believe organizational identity can be defined in two ways. Using the first definition, identity focuses on how members see themselves as an organization. An alternative but often co-opting definition of identity focuses on the relationships between individuals and the organization (Hatch & Schultz, 1997). Hatch and Schultz (1997) describe organizational identity as, "grounded in local meanings, and organizational symbols (logos, slogans, stories, vision, mission, etc.) and thus embedded in organizational culture, which we see as the internal symbolic context for the development and maintenance of organizational identity" (p. 358).

Organizational culture creates the context for organizational identity emphasizing the group's norms, beliefs, and values developed through interactions and socialization to the environment. Moreover, the external image and reputation of the organization can affect organizational identity, in the same way that interactions between internal and external stakeholders influence both cultural characteristics and organizational identity (Gioia & Thomas, 1996).

Building on the research of individual identity from the fields of psychology and sociology, organizations, like individuals, can have multiple identities. Organizations may have multiple identities when members represent different views about what is

central, distinctive, and enduring about their organizations (Albert & Whetten, 1985). The identities of institutions of higher education may also vary depending on the degree of overlap among the features its members identify and the interpretations given to them (Chaffee & Tierney, 1988). Furthermore, colleges and universities may respond to their environments by hybridization, responding to a range of demands placed on the institutions by their environment (Albert & Whetten, 1985). Additionally, when an organization has chosen a dominant identity, it may wish to nurture a subordinate identity in order to establish greater internal cooperation and maintain organizational flexibility (Pratt, 2001).

Finally, organizational identity is defined by how organizational members perceive themselves as an organization and how this perception influences their identification with the organization. Hatch and Schultz (2002) provide a model of organizational identity incorporating the interrelationships between organizational culture, organizational identity, and stakeholder images. Hatch and Schultz (2002) propose:

Based on this model, we would say that at any moment identity is the immediate result of conversation between organizational self expressions and mirrored stakeholder images, recognizing, however, that whatever is claimed by members or other stakeholders about an organizational identity will soon be taken up by processes of impressing and reflecting which feed back into further mirroring and expressing processes. This is how organizational identity is continually created, sustained and changed. (p. 8)

In a world of increased exposure to critical voices, many organizations find creating and maintaining their identities problematic (Albert & Whetten, 1985). Colleges and universities are places of competing identities (e.g., academic identity, corporate identity). For faith-based colleges and universities, identity issues may be more complex as the organizational identity, religious identities, and academic mission must co-exist in an increasingly competitive, technologically advanced, and secular higher education environment. The history of Catholic, Jesuit colleges and universities in the United States is perhaps the most reflective of the struggle to sustain two religious identities (Catholic and Jesuit) while adapting to the challenges of contemporary higher education (Burtchaell, 1998).

The struggle to sustain two religious identities and reform education for Jesuit colleges and universities is framed by the Church's concern for religious identity that preceded the 1932 Macelwane Report (Shea, 1999). The Macelwane Report (MR) documented the operational status of Jesuit colleges and universities in the United States. There were criticisms from Jesuit educators who believed there was a loss of Catholicity because of Protestants and Jews serving as professors and administrators. To further complicate the situation, the educational standards and practices of the period were also considered substandard by the Jesuit Commission on Higher Studies who authored the MR (Shea, 1999). According to Gleason (1995), there were not enough qualified Catholic professors and administrators available to fill the positions. The resulting reforms to Jesuit education led to the development of the Jesuit Educational Association in 1934. Fast forwarding to 1980, the Association of Catholic Colleges and Universities (ACCU) again stated a similar concern: The greatest danger facing Catholic higher education may

be the loss of its distinctive identity as it strains to be competitive in the educational market (Bartell, 2001). During the later part of the twentieth century, Catholic universities expanded their educational mission and organizational structure by offering the doctoral degree in a quest for academic prestige, quality faculty, and increased enrollments (Anderson, 1983). They extended their educational focus to adopt a comprehensive, doctoral-granting or research model according to the Carnegie classification. By striving to attain these multiple missions, Catholic universities often place less emphasis on religious traditions within the framework of Catholic education (Morey & Piderit, 2006). As an outcome, many of these institutions no longer select faculty or administrators based on their Catholicity.

Organizational Culture

The development of organizational culture as a subject of study can be seen as an elaboration of human relations (Roethlisberger & Dickson, 1939) and social system approaches (Parsons, 1977). The concern with the role of leaders and leadership, in turn, underlines the influence of Selznick's (1957) *Leadership in Administration: A Sociological Interpretation*. Selznick distinguishes between two ideals of enterprise: a rational instrumental organization to harness human energies and direct them towards designated goals, while the other, the value infused institution, suggests an organic social entity or culture. "Organizational culture is the pattern of shared basic assumptions developed by a group as it copes with problems of external adaptation and internal integration" (Schein, 2004, p. 17). As a result, new members are socialized to the correct ways of fitting in and the norms of the organization (Schein, 2004).

Research in higher education has extended the collective understanding of organizational culture in colleges and universities. Researchers such as Berquist (1992), Clark (1970), Horowitz (1987), Kuh and Whitt (1988), Moos (1979), and Tierney (1998) have all drawn attention to the importance of culture. Organizational cultures are social constructions that are invented, discovered, or developed and are reflected in various cultural artifacts (Kuh & Whitt, 1988). The importance of these cultural artifacts is taught to new members as a means of integrating them into the environment and assisting them in interpreting and understanding the meaning of events and actions. Models of institutional culture emphasize the importance of examining environments from the perspective and meaning of the members in those environments. Stakeholders' perceptions and constructions are an important source of information for designing responsive educational environments, and educators must be sensitive to any discrepancies between their views of institutional environments and those of students (Kuh & Whitt, 1988). We know from previous studies that faculty members contribute to the shaping of organizational culture in higher education (Gamson & Austin, 1983; Peterson & Jedamus, 1980).

Culture is also defined as that which is shared by or is unique to a given organization or group (Clark, 1970; Schein, 2004). Culture according to this definition, is the social glue that holds together a diverse group of stakeholders (Geertz, 1973). Trice and Beyer (1984) believe there is a lack of integration in the study of organizational cultures. Researchers often fail to place their chosen concepts within some overall definition of culture. Trice and Beyer (1984) defined ideologies as a set of beliefs that bind people together and explain their words to them in terms of cause-and-effect

relations. Therefore, culture has two basic components: 1) meanings contained in ideologies, norms, and values, and 2) the practices that communicate meanings in higher education (Trice & Beyer, 1984).

The Catholic colleges and universities of America in the 1960s shared a common culture of conformity: a Catholic culture so similar, mission statements were identical in many of the institutions (Morey & Piderit, 2006). Conformity became a hallmark and supported the ideological convictions of faculty, administrators, and the Church. This conformity produced an environment of efficiency and for some a tradition of value-based education coupled with the Catholic interpretation of God's truth. Others believed there was a disconnection between the real world and a robust intellectual environment. In an age of growing secularism and intellectual pluralism, how do Catholic colleges and universities develop and sustain more distinctive cultures in support of their mission? Catholic colleges and universities have evolved to a stronger and more participatory leadership style, developed a sense of organizational momentum, and have distinctive Catholic cultures (Flowers, 1992).

Yet in 2006 Morey & Piderit asserted, "A Catholic cultural crisis is looming within American Catholic higher education" (p. 347). The crisis is framed by the perceived loss of Catholic traditions and distinctive Catholic cultures and beliefs as a central organizing ethos for some Catholic colleges and universities. To understand this perception, Benne (2001) has described a typology for church-related schools:

1. Orthodox universities as defined by church ownership and governance with strict and regular chapel requirements for students

2. critical mass universities where the influence of the sponsoring tradition is represented by a majority of board members from the religious denomination;
3. intentionally pluralist universities along with;
4. accidentally pluralist schools that have minority or token membership from the religious denomination involved with the governance of the institutions.

According to Benne (2001), a tension often develops between Catholic as a central and enduring theme in the orthodox-critical mass universities and the more secular influences of the intentionally pluralist-accidentally pluralist universities. Intentionally pluralist and accidentally pluralist church-related universities have accepted a secular model defined, in part, by the make-up of their governing boards. Orthodox-critical mass universities use a Christian vision as an organizing model. Those that anticipate or fear a loss of Catholic traditions and ethos are generally focused on the shift of orthodox-critical mass universities to a more intentionally pluralist-accidentally pluralist secular model of governance and associated practices. However, as Benne (2001) notes, an intentionally pluralist college or university can also become more or less secular based on changes to their governing board, curricular changes, and the characteristics of their theology departments, chapel requirements, membership requirements, and public rhetoric. Understanding this typology is important because it provides a common frame of reference for discussing the traditionalist and progressive viewpoints on Catholic higher education. Some believe the orthodox college and universities are more aligned with Catholic traditions and have resisted secular influences. Others believe in a balance between Catholic traditions and the engagement of secular practices in order to foster the growth, development, and influence of Catholic colleges and universities. For the

traditionalists, any shift toward a more secular type represents a loss of Catholic identity and distinctive Catholic culture.

The Role of Lay Faculty Members

Lang (1986) has shown that an individual's commitment to organizational values is a congruent function in organizational ideology. Faculty beliefs, values, and attitudes can disseminate the history and traditions of a Catholic education (Hitchcock, 1999). In this way, faculty members strongly influence a Catholic higher education identity and the exposure of students to this identity. If lay faculty members have a high degree of commitment to the organization's values, these values are more likely to permeate the culture of the organization and positively impact the institutional mission (Kuh & Whitt, 1988).

The number of lay faculty members in Catholic institutions has steadily grown since 1940, and they have made significant contributions to Catholic institutions of higher education. When committed to the Catholic cultures of their institutions, lay faculty do contribute as effectively as their clerical counterparts (Borrego, 2001; McMurtrie, 1999). Those supporting the transition from clergy to lay faculty members claim lay persons add credibility to the Catholic identity. They also admit lay faculty and administrators have a range of perceptions on the role of religion in Catholic higher education (Borrego, 2001). In opposition, traditionalists warn of impending doom for Catholic colleges and universities that stray from the active nurturing of Catholic history, traditions, and values (McMurtrie, 2003).

Lay faculty members in Catholic colleges and universities must balance Catholic traditions and values while pursuing teaching, research, and service with a focus on

academic freedom, autonomy, and secular influences. This role creates challenges unique to lay faculty in Catholic higher education. Reflecting on my experience as a lay faculty member within Catholic higher education provided the desire to explore the experiences and perceptions of lay faculty members in related environments. Catholic denominations create environments unique to each college or university, however, the understanding or the interpretive meaning given to this experience must include the background of the researcher.

Background of the Researcher

Baptized as a Lutheran, my first exposure to Catholic practices came by way of a neighborhood family that was devoted to their Catholic faith. They would attend Mass several times each week and have family prayer meetings on a daily basis. As a child, the disappearance of the children from this large Catholic family, at the same time every day for prayer, provided an inquisitive contrast with my once-a-week church attendance as a Lutheran. The meanings this Catholic family assigned to their religious activities were deep-seated, the symbols and the rituals, and their manner of interaction with others, had a common bond to their beliefs and faith. I remember thinking during these formative years, this must be what being Catholic is all about. As a child growing up in North Dakota, all seemed spiritually right with the world until 1969. The physical pain, suffering, and anguish observed as a combat medic in Vietnam provided ample opportunities to question faith and the existence of God. The images, spiritual anguish, and moral pain become a part of my soul for life.

My personal involvement with Catholicism grew out of marriage to my Catholic wife and the Church requirement that children must be raised Catholic. It seemed logical

for this reason to make the conversion to Catholicism. Looking back, it may have also been an opportunity to reconnect with religion after the experience of 1969.

Later in life, the opportunity to attend the University of Mary as a graduate student caused me to ponder the benefits of attending a Benedictine (Catholic) university. They were promoting the Benedictine values of the university, although being Catholic was not a requirement for enrollment. They accepted qualified students regardless of their religious or non-religious affiliations. I recall thinking there must be some type of support for the social teaching of Catholicism as an active part of the program. So the decision was made to enroll at the University of Mary.

My experience as a graduate student introduced me to the University of Mary core values based on the Rule of Benedict: community, hospitality, and respect for persons, service, moderation, and prayer. Values are an important aspect of all education, and they do provide a common theme for career and life activities. Denominational values are a common theme for all Catholic colleges and universities. At the time I recall thinking: Do values separate Catholic higher education from public education? Are Catholic higher education cultures so values-rich and so ingrained in day-to-day activities that they become a major success factor for faculty, students, and the advancement of university missions?

After graduation, I was hired as an adjunct professor in the College of Professional Studies, an educational outreach division operated by the University of Mary, offering undergraduate and graduate programs. Students are introduced to Benedictine values during orientation, and copies of the values are located on bulletin boards in every classroom. Undergraduate students have a theology requirement, but

theology is not a requirement for graduate students. I recall reading an article about this same time, discussing an identity crisis in Catholic higher education associated with the transition to lay faculty members and the inability of non-Catholic educators to transfer Catholic traditions and beliefs to their students.

As I considered various topics for my dissertation research, I reflected on my graduate student and educator experience to select a topic of interest. I thought about my experiences with Catholic higher education and wondered if other lay faculty members had similar or dissimilar experiences. Extending my thoughts on this subject, I read several publications about the Jesuits and their years of dedication to education, social justice, and Catholic faith. I am intrigued by recent articles that discuss the Jesuit success with maintaining both high academic standards for students and sustaining their Jesuit and Catholic mission, identity, and traditions in light of increases in lay faculty. My inquisitive nature instilled a need to understand and to create awareness of the lay faculty experiences and perceptions in Catholic higher education

Purpose of the Study

This study seeks to understand the impact of the laicization phenomenon and the meaning lay faculty members attribute to their lived experiences at a Catholic university. This understanding will contribute to the limited scholarship about the meaning of faculty life in a Catholic university. As a result, this study will inform institutional leaders as they develop policies and practices consistent with Catholic culture and traditions that can preserve Catholic identity within higher education. Organizational patterns are varied and no single interpretation or view can accurately represent the perspectives of all faculty and administrators because people do not see the organization in the same way

(Martin, 1992). A college or university can be host to many cultures (Van Maanen & Barley, 1985). However, it is possible to extract general themes about faculty lived experiences and determine congruence with the university's religious identity and mission (Quinn & McGrath, 1985).

In search of understanding the lay faculty perceptions and experience at a Catholic, Jesuit University, this study will answer three research questions. First, what is the essence of the lay faculty experience in a Catholic, Jesuit University today? Second, what roles do lay faculty members play in the development and perpetuation of a Catholic, Jesuit identity, culture, and mission? Third, how do lay faculty members perceive the Catholic, Jesuit university mission? These questions will be examined at a Jesuit university because the traditions and values of the Society of Jesus have a 400 year old history in Catholic higher education. Additionally, there was access and opportunity provided by a Catholic university which happens to be Jesuit. A Catholic college or university's identity may be implicit or explicit in many areas of governance and operations. For purposes of this study, the perceptions and lived experiences of lay faculty members direct the focus of analysis.

Summary

The continuing discussion revolves around the influence of secularization, the laicization of faculty members, and their impact on identity, culture, and mission. The Protestant experience provides an appreciation for the factors that led to the transformation and secularization of many faith-based educational institutions. Rapid growth and competition, curricular changes endorsed by modernism, and the infusion of secular faculty into Protestant institutions eventually led to a diminishing emphasis on

religious traditions. Although not an identical comparison to the Protestant experience, Catholic colleges and universities must also compete in a secular marketplace and adjust to the demands of their stakeholders while adhering to Church doctrines.

In the following chapters, I examine the experiences and perceptions of lay faculty at a Jesuit university and their influences on religious identity, culture, and mission. Chapter II provides a historical overview of Catholic higher education, followed by a review of the Society of Jesus and higher education, the laicization phenomenon, and the implications for Catholic colleges and universities. Chapter II concludes with a discussion of faculty. Chapter III presents the research methodology, study participants and site, data collection and analysis procedures, and the means of establishing trustworthiness. Chapter IV presents the findings, and Chapter V will analyze and interpret the major findings, include recommendations, and provide concluding statements.

Definitions

Cultural Identity: Acceptance of group beliefs, values, characteristics, and norms (du Gay & Hall, 1996).

Encyclicals: Official Church doctrines written by the Pope.

Jesuit: Priests and brothers belonging to the Society of Jesus and serving as missionaries in nations throughout the world.

Laicization: The increase of lay faculty members in Catholic colleges and universities.

Lay Faculty: Faculty that are not members of a vowed religious order as priests, brothers, or sisters; they are the focus of this study.

Religious Identity: Adherence to a belief in and reverence for God (*American Heritage® Dictionary*, 2006).

Roman Catholic: The official designation denoting the Catholic Church that is based in Rome referred to as the Catholic Church in this study.

Roman Catholic Cultural Identity: Shared beliefs, values, and attitudes in adherence with Catholic traditions and doctrines (Pope John Paul, 1990).

Roman Catholic Religious Identity: Adherence to a belief in and reverence for God and Catholic traditions and doctrines.

Roman Catholic Tradition: An inherited, established, or customary pattern of religious thought or behavior.

Secularization: The absence of God from human discourse and the irrelevance of Christian ideals in the academy (Gallin, 1993).

Society of Jesus: The largest religious order of priests and brothers in the Roman Catholic Church, commonly referred to as Jesuits.

Limitations

Limited financial resources confined the number of potential research sites for this study. In addition, the ability or desire to participate and time constraints for potential study participants restricted open access to a broad cross-section of faculty members during the researcher's site visits. Finally, the promise of confidentiality to the study participants limits the specificity and details of the information that can be shared by the researcher.

Delimitations

SJ University was selected as a research site based on its historical reputation, mission, Catholic cultural identity, and the willingness of its faculty to participate with the study. The involvement of study participants at only one university does not permit a comparative analysis with information from other Jesuit or Catholic universities.

CHAPTER II

CONTEXTUAL FRAMEWORK

Introduction

Chapter II provides a contextual framework to enhance understanding of the significant events leading to the relatively recent faculty laicization phenomenon in Catholic and Jesuit colleges and universities. Five threads of knowledge and research form the context for this study in a Jesuit university:

1. A review of the literature that contributes to understanding faculty perceptions and experiences in faith-based universities;
2. the history of the Roman Catholic Church and the evolution of Catholic higher education in the United States;
3. the nature and characteristics of laicization in Catholic higher education;
4. the identities, cultures, and faculty of a Catholic university; and
5. the guiding documents for the community of Catholic colleges and universities in the United States.

Patillo and Mackenize's (1966) *Church-sponsored Higher Education in the United States* provides baseline data for understanding the perceptions that were prevalent in the 1960s on the status of Catholic higher education. Their study is considered a landmark of church-related higher education and was sponsored by the Danforth Foundation spanning a three-year period and completed in 1966. The authors

surveyed over 800 colleges and requested study participation from 5,000 faculty members, students, administrators, trustees, and church members to determine the status of church-related higher education in the United States. They noted religion is not as strong in church-related institutions as one would expect and concluded this was a result of influence from the larger and more prestigious institutions (Patillo & Mackenzie, 1966).

The work of Henlein and Blackburn (1971) aligns with James Burtchaell's (1998) more recent findings. They investigated the perceptions of lay faculty members surrounding the issue of Catholic cultural identity in higher education. They reported widely different attitudes and perceptions on the part of lay faculty on what it means to be a Catholic college or university. Most faculty rejected Catholic "system norms," and the disagreement suggested the demise of all Catholic higher education. Henlein and Blackburn claimed that the Catholic higher education designation will be virtually indistinguishable in the future from other colleges having no discernible religious identity or character.

The research on the topic of lay faculty perceptions and experiences in a Jesuit institution is limited, although Burtchaell's (1998) *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches* informs this study by describing the evolution of the lay faculty experience at Boston College and other Catholic colleges and universities. Case studies are used to discuss the three most experienced Catholic teaching congregations: the Jesuits, the Ursulines, and the Brothers of the Christian Schools (Lasallians). All three started in a classical teaching mode (humanities and sciences), and all three currently offer an array of professional

departments and schools. Of the three, the Jesuits were the most influential Catholic teaching order (Gleason, 1995). The work of the Jesuits forms an impressive listing of 28 colleges and universities to include Boston College, Georgetown University, Fordham University, Loyola University, and Marquette University.

Burtchaell (1998) believes that in an age of growing secularism and intellectual pluralism, religiously-affiliated institutions of higher education are struggling to locate and define a religious identity. Boston College (BC) is no exception to this search for a religious identity-mission connection. BC takes pride in stating it is different and holds to a distinctive purpose, but it does raise the question of how they achieve this distinction with lay faculty members. Do Jesuit colleges and universities maintain an ethos which creates a formation among faculty and students? Burtchaell (1998) states this might have been true in the past with greater numbers of Jesuits and Catholics on-campus. He also believes lay faculty perceptions about the importance of a religious identity and mission have created a significant shift away from the traditional religious cultures of Catholic colleges and universities. This has happened at BC and other Catholic colleges and universities and is directly related to the laicization of faculty members with the corresponding decline in the number of vowed religious faculty members.

Has the laicization of faculty members created less support for a religious identity and mission? According to Lyon, Beaty, and Mixon (2002) it depends on specific factors. Lay faculty members appear broadly supportive of their university's religious commitment and moral development. However, the meaning of support is unclear. Does support mean the acknowledgement of importance or active involvement in the beliefs and activities that foster a religious identity, culture, and mission (e.g., curriculum design,

church activities)? On the other hand, the secular orientation of lay faculty members varies based on three factors: denomination, degree-granting institution, and discipline. First, faculty members who have a religious denomination different from the university's sponsoring denomination are generally more secular in their day-to-day practices. Second, lay faculty members are more secular oriented if their degree is from an institution other than where they teach. Third, if faculty members are in the Colleges of Arts and Sciences, they are significantly more likely to adopt secular practices as part of their faculty role. These factors suggest that lay faculty members vary in their commitment to the religious heritages and traditions of their faith-based colleges and universities. Equally important, this variation of commitment also has an impact on the integration of faith and learning.

What is different between faith-based colleges and universities and their secular counterparts should be reflected in the curricula of the faith-based institutions (Holtzschneider & Morey, 2000). Lyon, Beaty, Parker, and Mencken (2005) examined the curricula in religiously affiliated colleges and universities in comparison to secular institutions of higher education. Do religious colleges and universities have curricula that are truly different? Have the religious aims and practices (faith) been separated from the academic goals (learning) to the point of eliminating a difference between the academic identities of secular and non-secular higher education? The findings are categorized as integrationist (supporting the integration of Christian teachings throughout the curricula) or separatist (viewing the inclusion of Christian perspectives as inappropriate in the curricula). Lyon and colleagues (2005) concluded:

Female faculty members are more likely to be separatists than are male faculty members. The integrationists are more likely to predominate at liberal arts colleges and are more likely to be comprised of males, full professors, and faculty who share a denominational affiliation with their current institution. The separatists are at larger research universities associated with Baptist or Catholic denominations. Separatists are likely to include higher proportions of women, assistant professors, and faculty whose denomination is distinct from their current schools (p. 64).

Again there is considerable variation in the perceptions and practices of lay faculty members regarding faith-based integration with learning outcomes.

The highly variable lay faculty commitment to the religious identity and mission of faith-based colleges and universities has focused research on the relative importance of having lay Catholic faculty members. Sullins (2004) examined the thesis that a critical mass (50% or more) of devoted faculty members serves to promote or preserve the religious character in Catholic institutions of higher education. He claims Catholic lay faculty members are more supportive of Catholic cultural identity than non-Catholic lay faculty. Institutions that have Catholic-majority faculty members are more supportive of Catholic cultural identity than those without a Catholic-majority faculty. The study confirmed the beliefs of several Catholic scholars that the religious identity of a university must be carried by a critical mass of committed faculty members. The research of Burtchaell (1998); Henlein and Blackburn (1971); Lyon et al. (2002); and Lyon et al. (2005) supports the claim made by Sullins. The idea of a critical mass of Catholic lay faculty forms a central theme in the literature on religious cultural identity and mission.

As noted by Haynes (2002), faculty involvement is a necessary condition for the development of a meaningful religious identity and culture.

Morey and Piderit's (2006) *Catholic Higher Education: A Culture in Crisis* has defined the critical issues surrounding the cultural identity crisis in Catholic colleges and universities. Their study examined what Catholic colleges and universities do to develop, share, and critique a Catholic tradition of knowledge and inquiry. They believe identity and organizational culture in existence at Catholic colleges and universities is so subtle or understated it can be easily overlooked or ignored. According to Morey and Piderit (2006), the new group of faculty and administrators at Catholic institutions of higher education know little about Catholic traditions. Catholic lay faculty members and lay administrators participating in Morey and Piderit's study had difficulty in stating how their institutions were different from non-Catholic institutions.

The major themes raised by the administrators participating in the Morey and Piderit study were centered on lay faculty members and students. They confirmed the presence of a dual emphasis for faculty with the demands of professional academic values and beliefs coupled with Catholic cultural identity, character, and mission. Each Catholic institution has its own Catholic culture; no two institutions have exactly the same cultures. This represents a significant change from the pre-Vatican II era when the cultures of conformity in Catholic colleges and universities were often identical (Gallin, 2000).

Burrows (1999) examined the problems of religious identity within a contemporary Catholic institution of higher education. Using a qualitative case study

methodology, Burrow's study proposes five implications for discussion and future research:

1. There is a need for greater diversity and inclusiveness of institutional perspectives in the theoretical and empirical scholarship on Catholic higher education;
2. the discourse and research on religious identity issues in Catholic higher education need to focus more attention on the ways that contextual and institutional realities shape a college's identity and the expressions of that identity;
3. more consideration should be given to the nature and mission of higher education;
4. changing the focus of institutional discussions of religious identities could enrich understanding and provide new insights about a college's Catholic identity; and
5. the nature and role of the sponsoring congregation's mission and traditions are changing in unexpected ways.

All of these implications stress the importance of understanding the complex nature of religious identity and mission in Catholic higher education.

The historical events described in the following pages reflect the evolution of the Catholic and Protestant higher education experience in the United States. Understanding the Protestant experience is important to the overall historical framework that intersects with the growth and development of Catholic higher education. The scholarship used to trace the history of Catholic higher education for this study is provided by Gallin's (2000) *Negotiating Identity: Catholic Higher Education Since 1960*; Gleason's (1995) *Contending with Modernity: Catholic Higher Education in the 20th Century*; O'Brien's

(1995) *From the Heart of the American Church: Catholic Higher Education and American Culture*; and O'Brien's (2002) *The Idea of a Catholic University*.

Jesuit involvement and trends in Catholic higher education have been enlightened by Hennessey's (1995) "American Catholic History and Jesuit Universities," Leahy's (1991) *Adapting to America: Catholics, Jesuits, and Higher Education in the Twentieth Century*; and Shea's (1999) "Jesuits and Scholarship: A Reading of the Macelwane Report." Mahoney's (2003) *Catholic Higher Education in Protestant America: The Jesuits and Harvard in the Age of the University* looked at the challenges facing the Jesuits, Charles Eliot, and Harvard during the formative years of the universities in the United States. Equally important, *Handbook of Research on Catholic Education* (Hunt, Ellis, Nuzzi, & Geiger, 2003) represents one of the most complete compilations of scholarship on the subject of Catholic and Jesuit higher education.

Eisenmann's (1999) "Reclaiming Religion: New Historiographic Challenges in the Relationship of Religion and American Higher Education" acknowledges the significance of the Protestant viewpoint on the issues of secularization. The contributions of Marsden's (1994) *The Soul of the American University: From Protestant Establishment to Established Nonbelief*, Reuben's (1996) *The Making of the Modern University: Intellectual Transformation and the Marginalization of Morality*, and Sloan's (1994) *Faith and Knowledge: Mainline Protestantism and American Higher Education* trace the Protestant experience. Eisenmann (1999) notes the importance of understanding the argument of Marsden, Reuben, and Sloan that religion influenced the culture and leadership during the early stages of higher education development in the United States. With the acceptance and practice of scientific objectivity came a shift away from a

religious focus with the marginalization of religion's role in Protestant higher education. The Protestant experience provides one explanation of why the Catholic Church was concerned about the impact of secularization on their religious identity.

Historically, Catholic higher education has resisted the secularization of knowledge and has designated secularism or scientific humanism as anti-religious rather than non-religious in its treatment of man and society (Gallin, 2000). The more traditionalist observers have suggested that Catholic colleges phase themselves out of involvement in higher education. The more progressive ones have proposed the "bricks and mortar" approach (quantity at the expense of quality) in Catholic higher education, thus encouraging the trend toward secular colleges and universities (McMurtrie, 2003). The faith-based colleges and universities at times have yielded to the temptation to imitate the public colleges in order to attract students, chiefly as a means of reducing financial pressure, instead of resisting it in order to preserve and advance the cause of a religious institution (Shemky, 1967). The literature produced on the topic of Catholic religious identity and mission is generally stratified by the arguments opposed to the secularization shift that has influenced some Catholic colleges and universities and the arguments in favor of this shift toward modernity and secular education in the United States.

Burtchaell (1998), Marsden (1994), and Sloan (1994) described how religion became displaced by Christian leaders who chose to sacrifice religious identity at the altar of relevance and acclaim. Nilson, in his May 2001 article, "The Impending Death of Catholic Higher Education," states "the challenges and blessings, the tensions and the benefits of Catholic higher education system will be lost to the Church, to the academy,

and to the nation itself as Catholic institutions are forced to become secular” (p. 10). Others raise similar concerns as they believe the secular pathway seems more and more inevitable for Catholic colleges and universities.

Heft, Katsuyama, and Pestello (2001) dispute the findings of researchers who believe faculty and administrators in Catholic institutions of higher education are not committed to preserving the religious identity of their institutions. The first part of a two-part study, published in the Fall 1999 issue of *Current Issues in Catholic Higher Education*, found that Catholic administrators employ a number of methods to support the distinctive mission of their institutions. The authors concluded that administrators do hire individuals who can support the religious identity and mission of the Catholic institutions. They also confirm that administrators must continually focus on the issue of religious identity and initiate activities to maintain this important essential characteristic of Catholic higher education.

McCormick (1994) believes that graduates of Catholic universities should have a Catholic vision, a sacramental world view that shrouds all reality in God’s grace. For others like Gallin (1993) and Marsden (1994), secular is not always the opposite of sacred. Secular practices can coexist with religious identity and mission if the opportunities for faith practices are available in the higher education environment. In the Christian sacramental view of reality, the secular that is also congruent with faith has a legitimate role. Catholicism will benefit as a result of reaching out to Catholic and non-Catholic students and other stakeholders. O’Brien (1995) and other scholars with more conservative viewpoints on what a Catholic college or university should be have called for a greater analysis of what it means to be a Catholic university. They believe the

Roman Catholic Church must direct the growth and development of Catholic cultural identity in Catholic colleges and universities that can foster and communicate this sacramental view with students and faculty in a community of learning and the search for truth.

Roman Catholic Church

Roman Catholicism forms the largest branch of Christianity and there are over one billion followers worldwide (Mahoney, 2003). Contemporary U.S. Catholics reject many aspects of the Church's moral and sociopolitical teaching; yet they are intensely loyal to the Catholic heritage and value its sacramental and communal tradition (Greeley, 1977).

Catholic Social Teaching and Religious Education

The guiding principles of Catholic social teaching and education come from Catholic doctrine focused on the topic of humanity. The foundations of modern Catholic social teaching and education were proposed by Pope Leo XIII's 1891 encyclical letter, *Rerum Novarum*. "A distinctive feature of Catholic social teaching is its concern for the poorest members of society" (Pope Leo XIII, 1891, 38, p. 3). Solidarity assumes the empirical reality that people are born into, are raised in, and live in communities of people. "An individual in the group, as well as the group as a whole, has a responsibility to promote the welfare of all people" (Morey & Piderit, 2006, p. 135).

To Teach as Jesus Did (National Conference of Catholic Bishops [NCCB], 1972) is a pastoral message on Catholic education issued by the United States Catholic Conference of Bishops. This document describes the importance of message, community, and service in order to implement the Church's educational mission. The bishops

describe the importance of the educational mission and the recognition it receives through the roles of theology, religious education, and campus ministry departments in colleges and universities. They note, “cooperation between these two great institutions, Church and university, is indispensable to the health of society” (NCCB, 1972, p. 18).

The Vatican II Council’s *Gravissimum Educationis (Declaration on Christian Education)*, 1965, provides the vision for Catholic higher education.

Every person has an inalienable right to an education and through colleges and universities the Church seeks in a systematic way to have individual branches of knowledge studied according to their own proper principles and methods, and with due freedom of scientific investigation. (Pope Paul VI, 1965, p. 1)

Pope John Paul II’s apostolic constitution *Ex Corde Ecclesiae (On Catholic Colleges and Universities)*, 1990, identifies the norms and expectations that Catholic colleges and universities must meet in order to be in accordance with the teachings of the Church on Catholic higher education. *Ex Corde Ecclesiae (ECE)* directly impacts this study by providing a framework for understanding the evolving role of lay faculty members in a Catholic and Jesuit university. *ECE* reinforces the importance of Catholic social teaching and intellectual traditions, principles, and values as a component of the mission in all Catholic colleges and universities. The Canon Law or Ecclesiastical Law are the canons or rules that form the basic law of the Roman Catholic Church (Farneman, 1996). Specific guiding canons of the *Code of Canon Law (Can. 807-Can. 821 and Can. 833)* address Catholic higher education and the responsibilities of faculty, administrators, clergy, and institutions bearing the name of Catholic college or university.

Vatican Councils

The Roman Catholic Church has sponsored three ecumenical councils since the Reformation. The Council of Trent (1545-1653) planned the strategies and tactics of the Counter Reformation which included the seven sacraments and the education of future priests. Vatican I Council (1869-1870) produced, "A powerful statement on ecclesial authority by setting forth the doctrine of papal infallibility" (Mahoney, 2003, p. 208). The cultural identity of the Catholic Church during this period emphasized doctrine and focused on institutional and hierarchical structures (Dulles, 1991). It became an isolationist model separating the Church from other aspects of society. Some Catholic conservatives today still support the viewpoints associated with Vatican I.

Vatican II Council (1962-1965) was viewed as a major reform for the subsequent engagement of the Catholic Church in service to the modern world. The Vatican II Council's, *Pastoral Constitution on the Church in the Modern World, Gaudium et Spes*, "Stirred enthusiasm for articulating a comparable vision for the Catholic university" (Mahoney, 2003, p. 245). The crises of the 1960s may have provided the accelerant for the growth and development of contemporary beliefs and foresight addressed earlier by scholars Chenu (1979), Congar (1997), De Lubac (1988), Murray (1995), Rahner (1997), and Teilhard De Chardin (1976) following World War II. These scholars and their writings laid the groundwork for the Vatican II Council and theological renewal (Gallin, 2000). On October 11, 1962, 2,500 Roman Catholic bishops and other leaders of religious orders met at St. Peter's Cathedral in Rome to begin the Vatican II Council. Their intentions were modest and focused on assisting Pope John XXIII in his goal to return to sources of faith, while addressing the challenges of a changing world. Instead,

what occurred was a revolution that enacted sweeping reforms and mandated the elimination of Catholic isolation from contemporary society (Obrien, 1995). The tensions associated with pre-Vatican II and post-Vatican II identities still exist today on some Catholic campuses.

Vatican II introduced substantial changes in Church business and the operations of Catholic colleges and universities. Laity was called to play a larger role in all Church-related activities to include education. Significant changes also occurred in the governance of Catholic colleges and universities. Prior to Vatican II, the governance of Catholic institutions of higher education was dominated by vowed religious members of the sponsoring denomination. Vatican II encouraged shared governance and as a result many Catholic colleges and universities invited qualified lay members to participate with their governing boards (Mahoney, 2003). *Gaudium et Spes (The Church in the Modern World)* articulated the important connection between scientific knowledge and the religious understanding of the human person. The document recognized the value and contributions of secular disciplines and institutions and projected a Church that would be deeply immersed in the future secular events of the world (Hehir, 1996). Vatican II has also influenced significant changes in the growth and development of Catholic higher education in the United States.

Catholic Higher Education in the United States

The medieval university arose from the Church, and the Reformation was born in the university, profoundly affecting the framework of the university and the Christian faith. "Christian universities can trace their beginning to medieval Paris and Bologna" (Adrian, 2003, p. 16). Theology, law, and medicine were the major courses of study, and

the masters and scholars in all courses were expected to serve the church (Adrian, 2003). The Church's influence on the direction of truth, justice, and freedom inquiries in the medieval universities made it the final arbitrator of truth related to natural phenomenon and spiritual issues (Dillion, 1996).

Modern educational academies developed in greater numbers during the twelfth and thirteenth centuries. Churches supported a significant portion of the new universities' growth and development and provided religious traditions and beliefs that continued to frame perspectives of truth, justice, and freedom (Goodchild, 1986). Tensions developed between scholars and churches as they struggled with issues of objectivity and meaning related to the traditional perspectives of faith and learning.

Catholic intellectual traditions and life are central to the cultural identity of a Catholic college and university. A distinctive feature of the Catholic intellectual tradition are the beliefs that knowledge may be achieved through reason, and knowledge may be obtained by faith: both equally valid and compatible assertions. Faithfulness to this tradition demands that Catholics pursue the truth vigorously and cultivate intellectual honesty with critical self-examination and humility. A hallmark of Catholic intellectual tradition is the 2,000-year conversation about the world that includes God's work and the relationship of believers to God (Curran, 1997). For a portion of this history, this tradition has been developed in Catholic colleges and universities.

Catholic institutions of higher education are governed by laws that apply to all civil corporations in the United States which vary depending on corporate status. Canonical status determines which Church laws a Catholic college or university must follow. Disregard for Canonical law, like a disregard for civil law, can have repercussions

that invoke Vatican sanctions. The sponsoring religious denomination (e.g., Society of Jesus, Benedictines, Lasallians) functions as a link between the Church and the educational institution. Goodchild (1986) believes the Catholic character of the institution should reflect the values and mission of the Church and reflect the values and mission of the founding religious denomination as well. According to Goodchild, "Jesuit institutions following the idea of St. Ignatius sought to educate the Catholic elite for leadership roles in American society" (1986, p. 47). Critics of Jesuit higher education still believe this today. The goal to educate those that could benefit the most and turn the tide of Protestantism appears to make sense focusing on the early history of higher education in the United States. The Jesuits were faced with establishing Catholic higher education in a predominantly Protestant nation (Goodchild, 1986).

Immigration and Christian Higher Education in the United States

Colleges in the United States were created to serve local communities and train Christian citizens. From the mid-seventeenth to the mid-twentieth century, higher education was largely private and Protestant (Pace, 1972). The years between 1820 and 1870 produced many new churches, and they in turn supported colleges fueled by a westward expansion, a favorable legal environment, and Protestant entrepreneurship (Marsden, 1994). "Catholic higher education was ineluctably affected by the facts that it developed in a nation with the soul of the church, whose social, cultural, and intellectual life drew deeply from the Protestant tradition" (Mahoney, 2003, p. 1). In addition, Catholic higher education was viewed as representing more restrictive beliefs and culture, something many Protestants wanted to avoid in the United States.

Catholicism represented a significant and deeply-seated religious influence in the lives of Catholic families. "Catholics in the United States numbered close to 50,000 in 1800, with most living in the states of Maryland and Pennsylvania and representing 1% of the total U.S. population" (Leahy, 1991, p.1). Their strong family unity and the eventual development of parishes provided support for the Catholic minority in a new land. This system of support embraced the growth of Catholicism in the United States and according to Leahy (1991), after 1840, due to the absence of immigration quotas and natural factors, i.e., birth rate, the Catholic population grew to over 2,000,000, with most living in the urban Northeast, making them the largest denomination in the nation. "This growth reached 18,000,000 in 1920; every sixth person in the nation was Roman Catholic" (Leahy, 1991, p. 1).

Catholic higher education in the United States adapted to the large influx of immigrants and the frequent educational reforms of 1840 to 1916. Catholic immigrants came from Ireland, Germany, and eventually from southern and eastern Europe (Leahy, 1991). Many were poor, illiterate, unskilled peasants and were victims of changing societies, caught in a new era of industrialization (Steinberg, 1974). The larger northeastern cities like Boston experienced an overwhelming increase in their Catholic population. Most had a variety of challenges (inadequate skills, language problems, economic concerns, discrimination) and required the interventions of the Catholic Church to sustain their lives. In response, the Catholic Church built parishes, schools, charitable organizations, and recreational facilities to serve church members (Dolan, 1975). The Catholic Church in the United States became the church of immigrants from 1840 until World War II (Leahy, 1991; O'Brien, 1972). The Catholic Church assisted New

American, Catholic immigrants in the fight against the prevalent poverty and religious prejudice of the time period. The events of this period provide a historical framework for the Catholic education experience in the United States.

Protestants and various other religious denominations laid claim to jobs, housing, food, political influence, and education (Ellis, 1956). In response to Protestant influences in 1858, Catholics in New York City pushed for the creation of a separate school system and requested city and state financial support for their private schools (Leahy, 1991). The plan failed, but efforts continued to create Catholic schools and keep the children out of the godless public institutions (Cross, 1965). This type of conflict intensified Protestant-Catholic tensions throughout the nineteenth century.

Catholic immigrants without skills and abilities accepted lower level employment opportunities, but by 1865, upwardly mobile immigrants moved into higher paying and more prestigious positions as skilled craftsmen, shopkeepers, and city employees (Dolan, 1975; Leahy, 1991). A Catholic upper class developed during the latter part of the nineteenth century. Although small but growing, according to the 1900 census, the Irish were well represented in the professional categories of government officials, journalists, actors, and lawyers, and by 1910, women of Irish extraction represented 20% of the public school teachers in New York, Boston, San Francisco, and eight other cities (Gleason, 1967; Leahy, 1991).

Yet with clear signs of social, economic, and political growth for some Catholics, most Catholics in the nineteenth and early twentieth centuries remained members of the working and lower middle class. The Protestants' influence in the areas of social, business, and educational affairs continued without major interruptions (Piehl, 1982).

Approximately 7% of prominent businessmen in America between 1900 and 1910 were Catholics (Leahy, 1991). The North Central Association of Colleges and Secondary Schools, a regional accreditation organization, did not include a Catholic representative until 1936, 41 years after the development of the organization (Leahy, 1991; Miller, 1949).

Catholic immigrants thought they would lose their Catholic faith in a new land dominated by Protestants. Church leaders disagreed on how best to deal with the problems of immigrants and how best to integrate them into their new society. Proponents of Americanization led by Archbishop John Ireland encouraged the full engagement of Catholic immigrants to the new society (Leahy, 1991). The social theory described by papal encyclicals like *Rerum Novarum* (Pope Leo XIII, 1891) promoted guidelines for Catholic involvement to increase economic influences and promote participation with labor organizations (Curran, 1997).

Expansion of Catholic Higher Education in the United States

In 1884, the Third Council of Baltimore called upon every parish to build an elementary school within a period of two years (Buetow, 1970). In disagreement with Archbishop Ireland, Michael Corrigan, Archbishop of New York City in 1885, encouraged a focus on ethnic and Catholic cultural identity, that it should be maintained at all costs, insisting the non-Catholic world be viewed with suspicion (Dolan, 1975). Archbishop Corrigan's conservative view advocated a go-slow attitude with the assimilation of immigrants to their new culture and society. Many favored the preservation of native languages and the Catholic culture. Continuing anti-Catholic bias and the desire to infuse Catholic values in children at an early stage caused Catholics to

build their own schools as a defense against Protestant influences and as a means of sustaining Catholic culture (Cross, 1965). This mission to build Catholic elementary schools created the academic and financial weaknesses found in many Catholic colleges and universities (Ellis, 1956; Leahy, 1991).

Catholics had poverty and educational disadvantages in comparison to Protestants and Jews. They often came from backgrounds with less focus on education and more on productive work (Gleason, 1995). Catholics were not opposed to education, but it had to be practical and offer greater opportunities for employment. Language and technical skills, along with ethnic and religious values, were of primary interest. They were considerably less interested in scientific research or educational activities related to philosophy or the theoretical sciences. Many believed too much education and learning undermined loyalty to family and faith (Smith, 1969). These attitudes had a negative impact on the development of Catholic higher education in the United States. Many Catholics chose careers with promises of status and financial rewards over attending a Catholic university or becoming a low salaried teacher or scholar.

Johann Fichte, first Rector of the University of Berlin, articulated the German university ideal. Americans studying in Germany supported the development of the German-like universities in America. German ideals were based on freedom of the professor and freedom of the students. The model of the German university, the elective system at Harvard introduced by Charles Eliot in 1869, and the American land-grant movement changed the scope of higher education in the late nineteenth century. As a result, the Puritan belief in Christianity as a strong unifying purpose began to change with

the removal of Christian character and references in many of the leading colleges and universities during the late nineteenth century (Thelin, 2004).

German university methods and ideals of scholarship created a milestone for higher education in America. The influences of the Enlightenment created a rigorous application of scientific methodologies and celebrated reason and intellect. The rising tide of intellectualism engulfed higher education and marginalized Christian thinking and practices (Marsden, 1994). Although not restoring the lost ground for Christianity, the Morrill Act establishing land grant universities in 1862 focused on agriculture and mechanical arts (technical education) and encouraged the utilitarian development and application of new skills (Thelin, 2004). In contrast, the German emphasis on science was intellectual and non-utilitarian.

The conservative Catholics in America in the late nineteenth century feared the loss of Catholic values and religious identity, and the majority of clergy and lay Catholics objected to any type of compromise (Leahy, 1991). There were attempts at creating public-parochial schools in Minnesota but those failed in 1893 based on what some called the school wars (Hennesey, 1995). These actions widened the gap between Protestants and Catholics, making the Catholics more determined than ever to protect their faith and resist non-Catholic education. In reaction, Protestants and others questioned the intent and educational methods of Catholic schools and in so doing, slowed the active development of Catholic higher education and created a more defensive relationship between both groups.

In 1898, Pope Leo XIII issued a papal encyclical encouraging traditional thinking about Catholic faith and religious life. In 1907, Pope Pius X condemned philosophical

and theological ideas he called Modernism and established parameters for scholarship, in particular, scholarly Catholic writing that attempted to reconcile issues related to sacred Scriptures and science. Apprehension about modern society placed limits on scientific inquiry and discovery in some areas (Hennesey, 1981). Equally important, the less than warm welcome for modernism did not slow the development of professional programs (e.g., medicine, law, and dentistry) in Catholic colleges and universities throughout the twentieth century (Leahy, 1991).

Catholic Colleges and Universities in the United States

Modernism emerged in the nineteenth century in opposition to Romanticism, which was then the dominant force of thought and interpretation (Gergen, 1991). The force behind modernism is the search for fundamentals or essentials in order to make the mysterious real and concrete. The university is expected to be responsive to a society that is simultaneously becoming more diverse ethnically and more specialized occupationally. It is expected to provide both a forum for cultural differences and the technologies for global modernization (Hariman, 1991, p. 460). Modernity has successfully contributed to the foundation of the American universities. Although, as Hariman observes, is a double-edged set of influences. "Modernity's victories are emancipation, science, tolerance, reason, pluralism, and rights. It has been diminished by the vices of modernity: alienation, deracination, nihilism, meaninglessness, and anomie" (Hariman, 1991, p. 452). Many early Protestant and Catholic colleges adopted the principles and practices associated with the more secular model of higher education introduced by modernity. As an outcome of this adoption, many faith-based colleges moved away from their religious

orientation (Adrian, 2003). The reasons for this significant realignment require a more in-depth explanation.

Catholic and Protestant colleges, like their secular counterparts, shared a common mission during the early years of educational development in the United States.

Academies and colleges were founded to provide moral development of youth, address the need for church leaders, and offer a liberal arts curriculum as the basis of a good educational foundation (Gleason, 1995). All colleges were influenced by legal, socioeconomic, political, and cultural changes occurring in a new and evolving nation.

Protestant colleges were aligned with the growth of Protestant communities through the sponsorship of local churches and private interests. Independence was highly valued by the Protestant colleges. The early Catholic experience was different; they were not closely aligned with an expanding number of new communities and they were part of a well-developed Church hierarchy that was often viewed as an extension of the old beliefs and practices that many Protestants regarded as a threat to their new-found independence (Marsden, 1994). Modernism, the growing pluralism as a new social value, the strong beliefs advocating the separation of church and state, and the increasing state and federal government regulation of education contributed to the secular shift. As new generations of leadership in colleges and universities supported the ideologies and practices (e.g., modernism, revisions to curricula), many in the traditional faith-based educational institutions (e.g., Protestant, Catholic) questioned these ideologies, practices, and values.

The questions associated with modernism and the secular shift condenses into a central question: How does a faith-based college or university sustain a religious identity

while adopting the values of a more prominent secular higher education environment?

The new faith in the scientific method began to displace religious faith from its traditional place in most colleges and universities in the United States (Marsden, 1994). According to Gallin (2000), this secular shift occurred much earlier for Protestant colleges and universities in comparison to the Catholic experience. This process occurred in the late nineteenth and early twentieth centuries for Protestant institutions of higher education. Gallin (2000) suggests that most Catholic colleges and universities did not actively engage modernism and this secular shift until the 1950s because of a commitment to providing Catholic values that focused on moral development and support for Catholic traditions that also included God. The Catholic University of America founded in 1889 is a notable exception because of the university's alignment with advanced research and graduate education.

Gallin (2000) also notes the complexity of understanding the timing and events associated with the Protestant and Catholic experiences and the secular shift. The perspectives and vision of the leadership certainly influenced the alignment with modernism. Protestant colleges and universities were independent in contrast to the centralized authority of the Catholic Church that demanded adherence to Church principles and values. For Catholic colleges and universities the demands of competing in higher education required substantial work. This work included developing standards of education consistent with secular regulatory and professional organizations. There was also a need to effectively blend Protestant-influenced standards with historical Catholic traditions that embraced Catholic intellectual traditions and religious identity.

The post-World War II period had already increased the need for lay faculty members in Catholic institutions of higher education. Lay faculty members and others in the 1950s raised concerns about the competence of the vowed religious educational leadership and faculty and the need for curricular and leadership reforms (Ellis, 1956). What many have called the Catholic ghetto (Gallin, 2000) in the 1950s began to change under the leadership of both lay and vowed religious members of the Catholic higher education community.

Nevertheless in the 1960s, the issues of academic freedom and institutional autonomy were center stage for Catholic colleges and universities. Lay members wanted more involvement in decision-making. Many were opposed to the centralized, hierarchical authority consistent with the traditions of the Church and wanted autonomy in order to effectively engage the secular higher education environment. Vatican II (1962-1965) promoted a vision of new leadership for Catholic colleges and universities encouraging this engagement with the secular culture and the pursuit of research and scholarship. With this new vision came questions about how the religious traditions and identities would be sustained at Catholic colleges and universities. These questions have created a diversity of perspectives on how Catholic the college and universities should be and the methods necessary for preserving a Catholic religious identity.

Most Catholic institutions of higher education in the United States have adapted and survived the influences of socioeconomic, political, educational, and cultural changes introduced by modernism, but at what cost to religious identity? The desire to compete in a progressive academic world redefined institutional missions and strategic initiatives in order to meet the demands of a modern world and to guarantee their future existence

(Gleason, 1995). In meeting these demands, conservatives believe the price has been high and encourage that increased attention and support be given to religious identity. Those with more liberal viewpoints believe little has been lost and the continuing existence and prosperity of Catholic higher education speaks for itself.

Understanding the complexity and struggle for survival provides a framework from which to examine the sponsorship and contributions of religious denominations to Catholic colleges and universities. The characteristics and values of these denominations influence organizational identities and missions. The distinction of being a Jesuit institution of higher education supports the growth and development of Catholic higher education in the United States.

Jesuits and Higher Education in the United States

Founded in 1540 by Ignatius of Loyola (1491-1556), the priests and brothers forming the Society of Jesus serve in countries all over the world as teachers, missionaries, developers, consultants, land owners, and political advocates. Jesuit institutions of higher education developed throughout Europe and Eastern countries. In the United States, Father John Carroll (later the first Archbishop in the United States) founded Georgetown Academy in 1789. For Jesuits, the supremacy of the Pope and the divine authority of the Church are unquestioned and unquestionable verities. Referred to by some as the "...Soldiers of Christ and the foot soldiers of the Pope--Ignatius of Loyola never envisioned colleges as the major Jesuit activity; the needs of the times and the urging of Popes and bishops changed his views" (Cushner, 2002, p. 25).

The teachings of Martin Luther and the Reformation challenged the foundational doctrines and beliefs of Catholicism. In their service to the Catholic Church, the Jesuits

led the Counter Reformation advocated by the Council of Trent (1545) and strongly endorsed compliance with scripture as interpreted by Roman doctrine. Missionary work, the development of schools, and teaching provided strategies for the Jesuits to reduce the growth of Protestantism.

Ignatius wrote the Jesuit Constitutions in 1554, stressing obedience to the Pope and directing Jesuits to adapt their missionary teaching and level of involvement to the time, place, and people. The Ratio Studiorum, formalized in 1599, became the master plan of education for establishing the goals, methodologies, and pedagogical strategies that would contribute to the widespread success of the Jesuit mission. Unfortunately, it also became a primary impediment for educational progressivism mandated by a modernist approach to higher education in the United States during the late nineteenth century (Mahoney, 2003).

Jesuit education contributes to the classical humanist goal of educating students to organize knowledge, achieve competency in a world of language, and moral development (Shea, 1999). Jesuits believe there is no real education without the framework of religion. According to the Macelwane Commission (1933), Jesuit education is for this life and the next; attention is given to vocation rather than scholarship, which may take a back seat to the Jesuit mission focused on soul-saving, character formation, and the transformation of cultures (Shea, 1999). This does not mean that Jesuits avoid scholarship, but it does suggest the primary importance placed on Jesuits as administrators rather than an emphasis on becoming scholars with a decline in the number of priests. As Shea (1999) notes, "There is tension between the needs of the Jesuit system for capable administrators and the requirements of scholarship" (p. 213). With the decline in the number of Jesuit

priests, their roles become more defined as administrators with decreased scholarship. As educational administrators, character and moral development based on values and religion become the focus of a Jesuit university.

Today, according to ACJU data, the 28 Jesuit colleges and universities in the United States have 200,000 students, 20,000 faculty members, 1.7 million alumni, and a combined endowment greater than \$7.5 billion. They have embraced a modernist and progressive approach to higher education while balancing the issues associated with the development of a religious culture. However, the number of Jesuit priests in the United States has declined from 8,000 at the peak of the society's membership in 1965, to less than 4,000 today (Mahoney, 2003). The reduced numbers of Jesuits in higher education, along with a quest for academic excellence achieved with increasing numbers of lay faculty members, and the increasing diversity of students to include non-Catholic students, is perceived by some as a future threat to a traditional religious identity and mission in Jesuit institutions (Schaeffer, 1999). Others believe that lay members (e.g., faculty, administrators, and trustees) have and will continue to be a positive part of God's plan for addressing the decline in numbers of vowed religious members. The 34th General Congregation of the Society of Jesus engaged the issues of faith, culture, role of laity, and the future of Jesuit higher education in March of 1995. The decline in priests and brothers has a direct impact on the future of Jesuit higher education and the role of the laity.

Future of Jesuit Higher Education

Two hundred and twenty-four Jesuits were called to be delegates to the 34th General Congregation of the Society of Jesus (GC 34), held in Rome from January 5 through March 22, 1995. The Congregation was officially convoked by Father General

Peter-Hans Kolvenbach on September 8, 1993. Two themes were the primary focus of GC 34: *The Challenges of Mission Today to Our Minima Societas* and the *Society Facing Challenges of Mission Today*. Sub-themes included faith and culture, promotion of social justice and inter-religious dialogue, and partnership with laity (Tripole, 1999).

The call for GC 34 by the Father General was directed, in part, at discussion on how best to continue the Jesuit educational mission and meet the increasing challenges of a changing society while adhering to the pronouncements of Vatican II. Of particular interest to this study is the role of laity in the future of Jesuit institutions of higher education. GC 34 acknowledges the significance of lay colleagues in the continuation of the Jesuit educational mission, calling it the “age of the laity” and celebrated by many as a movement of the Spirit. The Society acknowledges the increasing involvement of lay faculty in a wide range of curricular decisions along with administrators and trustees. In keeping with Jesuit values and mission, GC 34 insists that education must remain true to Jesuit and Catholic heritages with attention to the hiring and development of lay colleagues.

The hiring of faculty should consider the traditional qualities, excellence in research and teaching, and how they will contribute to the mission of the Jesuit institution. This does not imply the need to hire all Catholic faculty and administrators, but rather an openness and willingness of lay faculty members and administrators to engage in discussion on issues of religion and culture while supporting the Jesuit and Catholic mission (Barth, 1999). GC 34 also acknowledges the importance of ongoing orientation and development. Faculty and staff members need to share the traditions of Jesuit and Catholic values and doctrines.

The teaching and sharing of Spiritual Exercises and Ignatian spirituality focused on spiritual life can foster a living force on Jesuit campuses and integrate the faith and justice mission of the Jesuits with other institutional goals (Barth, 1999).

The Spiritual Exercises of St. Ignatius of Loyola are a month-long program of meditations, prayers, considerations, and contemplative practices that help Catholic faith become more fully alive in the everyday life of contemporary people. It presents a formulation of Ignatius spirituality in a series of prayer exercises, thought experiments, and examinations of consciousness designed to assist with conversion into life with God in Christ. (Ignatius of Loyola, 1522 & Society of Jesus, 2007)

According to John C. Hollwitz, dean of arts and sciences at Loyola College in Maryland, “If faculty don’t own the need for strengthening Jesuit and Catholic identity, if it does not get into the classroom on a regular basis, I don’t think it matters what we do structurally” (Schaeffer, 1999, p. 3). To better understand the historical events that have influenced this situation the discussion now focuses on the policies and events that have influenced Catholic higher education identities, cultures, and the growth of lay faculty in the past four decades. This discussion begins with the Land O’ Lakes Statement.

Land O’ Lakes Statement

In July of 1967, a group of 26 Catholic men, at a conference center in Land O’ Lakes, Wisconsin, met to discuss how Catholic higher education could fulfill the expectations of the Vatican II Council. The group was led by Father Theodore Hesburgh, University of Notre Dame president. The resulting 1,500-word statement framed future discussions about the role and cultural identity of Catholic colleges and universities in the

United States. The importance of academic freedom and institutional autonomy were clearly stated: "To perform its teaching and research functions effectively the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself" (Gallin, 1992, p. 7). Some, like historian Gleason (1995), believe the statement was a declaration of autonomy and academic freedom directed to the Church. Government funding and First Amendment concerns have influenced changes in Catholic higher education and its mission. In order for Catholic colleges and universities to participate with higher education funding programs, it is important to demonstrate an absence of proselytism and the acceptance of academic freedom (Curran, 1997).

Nonetheless, the Land O' Lakes statement continues to generate debate on the character of Catholic higher education in the United States. Those in support of the statement endorse the need for institutional autonomy and academic freedom in order to effectively compete in the dominant secular higher education environment. Those in disagreement with the tenets of the agreement believed it reduces or eliminates the focus on faith and promotes the decline of religious identity in Catholic colleges and universities in the United States. "The Catholic university must be an institution, a community of learners or a community of scholars, in which Catholicism is perceptibly and effectively operative" (McCluskey, 1970, p. 10). The Land O' Lakes statement has fueled the often-heated discussion between individuals and institutions with more orthodox perspectives of what Catholic colleges and universities should be and those with more liberal perspectives about the meaning of Catholic cultural identity for colleges and universities since the Vatican II Council.

Ex Corde Ecclesiae

On August 15, 1990, Pope John Paul II's apostolic constitution, *Ex Corde Ecclesiae* (From the Heart of the Church), described the identity and mission of Catholic colleges and universities. *Ex Corde Ecclesiae* (*ECE*) attempted to refocus attention on the importance of Catholic cultural identity and the religious mission in Catholic colleges and universities. In so doing, it has created a challenging situation for bishops and the leadership of Catholic institutions of higher learning. Bishops are charged with establishing juridical relationships focused on the development of Catholic cultural identity in Catholic colleges and universities. Colleges and universities are expected to incorporate the norms of *ECE* into their official documents, publications, and statutes and submit them to ecclesiastical authorities for review and approval (NCCB, 1999; Pope John Paul II, 1990). Additionally, there is a requirement for professors who teach Catholic theology in a Catholic college or university to acknowledge their intent to teach the Church's position on religious subjects and to obtain a mandatum from the bishop that confirms the alignment of the theologian's teaching with the beliefs of the Church (NCCB, 1999; Pope John Paul II, 1990).

ECE promotes several provisions and associated requirements for Catholic colleges and universities in the United States. Two are of particular interest and have direct relevance for lay faculty members. First, the norm for the development of a critical mass of educators in Catholic colleges and universities mandates strict requirements for hiring of faculty in America's 230 Catholic institutions of higher education. According to *ECE*, "In order not to endanger the Catholic identity of the University, the number of non-Catholic teachers should not be allowed to constitute a majority within the

Institutions, which is and must remain Catholic” (Pope John Paul II, 1990, 4.4). Specific reference is given to “hiring for mission” when possible based on applicable federal and state laws, regulations, and procedures. Second, faculty members are expected to be aware of and committed to the Catholic mission and identity of their institutions. In addition:

All faculty members are expected to exhibit not only academic competence and good character but also respect for Catholic doctrine. When these qualities are found lacking, the university statutes are to specify the competent authority and the process to be followed to remedy the situation. (Pope John Paul II, 1990, 4.4)

In stark contrast to other norms of *ECE*, the critical mass requirement met with little resistance (Gallin, 2000). Catholic academics objected to the rigidity of a juridical requirement, but eventually agreed to the overall importance of the mandate to maintain the Catholic cultural identity of the colleges and universities. Some Catholic colleges and universities have considered or implemented a hiring for mission policy with the specific intent of increasing the number of Catholic faculty members (Sullins, 2004).

Laicization of Catholic Higher Education

Lay faculty in 1900 played a relatively insignificant role in Catholic higher education. Clergy were considered better qualified to be administrators, teachers, and govern the affairs of their Catholic schools. Lay faculty members with the proper educational background were a small percentage of the total population. Most school representatives opposed the hiring of lay teachers in order to protect the traditional Catholic religious culture. Lay faculty members were thought to be incapable of communicating religious traditions, maintaining academic values, and fostering a

traditional Catholic culture as effectively as clergy. There were few lay faculty, most were in professional programs, and even smaller numbers of lay administrators. Priests, brothers, and sisters maintained direct control over all aspects of planning and day-to-day operations to include governing boards. In 1900, 35 Catholic institutions of post-secondary education had 216 governing trustees; 2 were lay Catholics (Stamm, 1983).

In spite of the perceptions, “non-Catholic and Catholic lay faculty grew substantially, from 5 to 10% in 1900, 50% in 1920, and to approximately 80 to 90% in 1980” (Leahy, 1991, p. 100). The growth of enrollment in Catholic professional programs (e.g., business, law, medicine, dentistry, and other professional programs) around 1910 accelerated the demand for teachers and administrators. The availability and educational backgrounds of vowed religious members did not always match the demand for teachers in the professional programs. Catholic and non-Catholic lay faculty members were often recruited to fill the void. However, there were some that were anxious about the increasing numbers of lay members. Many conservative vowed religious members (e.g., priests, bishops) opposed the engagement of laity in teaching and other roles that were traditionally those of vowed religious (Leahy, 1991). Some believed the declining role of vowed religious would foster the loss of control and the secularization of Catholic colleges and universities. As a result of the efforts to increase the presence and responsibilities of the laity, Pope Pius X in 1907 discouraged attempts to broaden the role of laity in Church affairs (Leahy, 1991). The Protestants had already experienced this type of change and there was great fear the traditional Catholic cultures in the colleges and universities would be lost forever (Solberg & Strommen, 1980). Nevertheless, the

enrollment in Catholic colleges and universities continued to rise, this demand created more opportunities for lay members in all areas of Catholic higher education.

The number, religious affiliation, and status of laity involved with academics and governance in Catholic higher education has changed dramatically in the past 100 years. Lay faculty members had little influence on policies and practices in the early part of the twentieth century. Since then, the responsibilities of lay faculty members and administrators has grown substantially, their levels of responsibility in Catholic higher education continue to increase, and their religious affiliations are now quite varied and often remain unidentified. The transition of educational responsibilities from priests, sisters, and brothers to lay faculty members and administrators continued to accelerate after World War II. The continuing expansion of educational programs and colleges increased the demand for qualified individuals to teach in graduate programs. New colleges needed administrators and faculty. Boards of trustees saw a transition from clerics to lay members beginning in the 1960s as a result of increasing financial pressures, a need for increased business acumen, the desire to augment scholarship efforts, and the reduced numbers of qualified clergy (Gleason, 1995). Catholic and non-Catholic laity also increased their involvement with the governance of Catholic institutions (Jencks & Riesman, 1968). Equally important, the number of Catholic lay faculty members teaching in Catholic higher education started to decline in the 1970s. Leahy (1991) believes this is a reflection of the growing pluralism in American higher education. This growing pluralism and the reduced numbers of Catholic lay faculty members does contribute to the debate about the importance of Catholic traditions and cultural identity in Catholic institutions of higher education.

Financial need and the increases in government funding programs also assisted the growth of laity in Catholic education (Hitchcock, 1999). The federal and state government's perspective on educational institutions with only priests, brothers, and sisters in faculty and administrative positions was problematic. The perspective of exclusivity did have negative implications on eligibility for the various government programs. Catholic institutions could not balance their budgets without participation in government funding programs. As a result, to avoid the negative impact on eligibility, attorneys for Catholic colleges and universities recommended the inclusion of more lay faculty, administrators, and trustees in the affairs of Catholic higher education to avoid what some might call sectarian education (McCluskey, 1967).

Lay Faculty Status

The status of Catholic and non-Catholic faculty and administrators grew as general working conditions and benefits improved over time for lay faculty in Catholic colleges and universities. Tenure policies eventually became similar to other common employment practices found in higher education. Catholic faculty and their professional societies, along with Catholic religious leaders, in 1966 endorsed the 1940 Statement of Principles on Academic Freedom and Tenure of the American Association of University Professors (AAUP). This endorsement and support provided autonomy and academic freedom similar to the non-Catholic institutions of higher education (McCluskey, 1970).

Several factors produced the status change for lay faculty, administrators, and governance in Catholic colleges and universities. Increased enrollment in Catholic K-12 and institutions of higher education after World War II required greater numbers of teachers and administrators (Dolan, 1975). The growth of graduate, business, and

professional schools increased the demand for qualified priests, brothers, and sisters. Fewer individuals entering these areas of study, along with an increase in Catholic missionary work, reduced the availability of priests, brothers, and sisters.

Hiring practices were changing in Catholic institutions with an increased focus on the most qualified for the available positions, with an emphasis on hiring individuals from the more prestigious secular colleges and universities (Heft et al., 2001). Some individuals, however, were directly opposed to any shift away from the traditional Catholic model of education and believed the essence of their faith-based teaching and learning would be at risk. In order to meet the mission-focused priorities of students and sustain the viability of Catholic education, institutions needed faculty and administrators capable of providing scholarship and leadership in a new era of higher education.

An increasing number of lay faculty created a larger voice for changes in compensation and status. After World War II, the public criticism of pay practices and the need for a living wage became primary issues for professors in Catholic institutions. Lay professors regarded their lack of status as more troubling than inadequate pay (Donovan, 1964). Increasing faculty involvement with the AAUP and union activities eventually improved both status and employment compensation. Many priests, brothers, and sisters also called for improvements of employment conditions for laity in Catholic institutions. They realized the laity provided important contributions to the overall success of the Catholic educational programs.

As a prelude to the Vatican II Council and the subsequent abandonment of the traditional Catholic, neo-scholastic philosophical approach to reality, differences between clergy faculty and lay faculty members started to emerge. The differences were based in

the overall scope of their education and a new lay faculty awareness and understanding of phenomenology, existentialism, personalism, socialism, and Marxism. Teaching philosophies varied between clergy and lay faculty as did their beliefs on issues of academic freedom and how best to achieve the desired learning outcomes (Buetow, 1970). It became obvious to Catholic colleges and universities that faculty laicization was carving out new ideological, academic freedom, and religious liberty standards for Catholic higher education in America.

Lay Faculty and Catholic Identity

In the study of traditional religion and modern intellectual culture, lay faculty members in Catholic colleges and universities are a strategic group to study. They are exposed to both traditional religious and modern scholarly viewpoints, and the determinants of their present religious beliefs and behaviors may depict more pervasive cultural dynamics (Hoge & Keeter, 1976). How do Catholic institutions of higher education engage their faculty in a sense of religious ownership for the cultural identity, mission, and heritage of the Catholic institutions?

An organizational culture that does not conform to the religious identity and mission is unsuitable for the socialization of new faculty (Sheridan, 1995). A 1995 study of faculty at private non-Christian and Christian colleges by Sheridan reported that the more engaged faculty members are with the institution, the more they are willing to participate in the institutional decision-making process. There is evidence to suggest that a 'religion gap' exists among faculty members that contributes to a lower level of involvement in institutional decision-making among those whose religious affiliation is at variance with the employing institution (Sheridan, 1995). If there is not a visible body of

persons for whom religious faith is vital and real in their daily lives, the college is drastically truncating its religious identity. Catholic schools need a core community or a critical mass of genuine believers and a religious vision to unify Catholic life and activities (Hitchcock, 1999).

A significant strategic challenge for Catholic colleges and universities is how to define and create a Catholic identity, culture, and mission consistent with their historical religious traditions, while adhering to the guidelines and mandates of the Catholic Church. Catholic cultural identity is influenced by changing social conditions, competition, and multiple stakeholders to include the priorities of parents and students. The faculty members that work in Catholic colleges and universities have multiple roles as teachers, advisors, university citizens, departmental colleagues, and consultants. Didactic responsibilities include formal classroom activities, independent instruction, advising, counseling, grading, course preparation, and professional development. In addition, research expectations developed over time for faculty; by the early twentieth century, research became the most important criterion for faculty advancement (Rudolph, 1990). Intertwined with all of these expectations, faculty members must contribute to Catholic identity, culture, and mission in order to help sustain religious traditions.

Jencks and Riesman (1968) claimed institutional evolution and natural selection among faculty at public and faith-based research universities eliminates religion as an effective influence on university practices. Data from a 2004 study on faculty perceptions in four intentionally religious research universities refutes the Jencks and Riesman claim and defends faculty support for the integration of faith and learning (Ream, Beaty, & Lyon, 2004). Burrows (1999) believes clarity on issues of religious identity can be

achieved as a result of disengaging the context of academic issues. She advocates inclusion of faculty, administrators, and other leaders in the analysis of Catholic identity to better understand the role of faculty members in fostering a Catholic culture and mission.

Whatever presidents and trustees do, whatever be the market forces imposed by students and benefactors, faculty notions about religion are probably the most important single factor in determining what the religious impact of an institution on students will be (Pattillo & Mackenzie, 1966). Four decades later, this most important factor is still required for the development of religious identity. If religious identity is taken seriously, an informed and committed faculty will be necessary among the sea of competing methodologies and truth claims that exist in higher education (Haynes, 2002).

Summary

Today, lay faculty members play a strategic role in Catholic, Jesuit colleges and universities where there is a desire to foster and sustain a Catholic, Jesuit identity and culture. How do lay faculty members promote a Catholic, Jesuit religious heritage, cultural identity, and mission? Some believe lay faculty members can foster a Catholic and Jesuit cultural identity. Others believe that lay faculty members do not possess the level of commitment to Catholic and Jesuit traditions required to foster a culture consistent with the intent of *ECE*. How do lay faculty members meet the expectations of their positions and contribute to the success of the mission in a Jesuit university? This study seeks to understand the impact of the laicization phenomenon and the meaning lay faculty members attribute to their lived experiences at a Catholic university. The study

will inform institutional leaders as they develop policies and practices to foster Catholic traditions and preserve Catholic cultural identity within higher education.

CHAPTER III

METHODOLOGY

Chapter III provides an overview of the type of study and its methodological design. It also includes a brief description of the research site and the study participants. The data collection process is described as are the actions taken to ensure study participant confidentiality and the protection of human rights. The chapter concludes with a review of the data analysis techniques and methods used to strengthen the trustworthiness of the study.

Type of Study

The history of Catholic and Jesuit higher education in the United States details the substantial contribution of bishops, priests, brothers, and sisters dedicated to teaching and leadership at Catholic and Jesuit institutions of higher education. The past several decades have seen a decline in the number of vowed religious members and the rise of lay faculty members at Catholic colleges and universities (Morey & Piderit, 2006). Conservatives fear the loss of traditional religious identity and culture, which is important to the mission of Catholic institutions (Burtchaell, 1998). Others argue that lay faculty members can help sustain the mission of religious identity and traditions while fostering a high quality academic environment (Heft et al., 2001). This study seeks to understand the impact of the laicization phenomenon and the meaning lay faculty members attribute to their lived experiences at a Catholic university. This understanding will contribute to the

limited scholarship about faculty life in a Catholic university. As a result, this study will inform institutional leaders as they develop policies and practices to foster Catholic traditions that may contribute to the preservation of Catholic cultural identity within higher education.

Design

Phenomenological and hermeneutic phenomenological research methodologies are closely tied to the European phenomenological movement in the discipline of philosophy (Cohen, Kahn, & Steeves, 2000). This philosophical school of thought has grown because of scholarly contributions and insight from Husserl, Heidegger, Merleau-Ponty, and Gadamer (van Manen, 1990). Unlike empiricism, phenomenology and hermeneutic phenomenology do not seek causal explanations; they represent a shift of focus from physical nature, cause-effect analyses to human subjectivity, intentionality, and the meaning of actions. The goal of phenomenological analysis is to clarify meaning, clarification of an actual lived state of affairs or natural attitude that can lead to constructive change, because there is often a discrepancy between what we are actually living and what we think we are living (Giorgi, 1997). Understanding the perceptions of lay faculty members requires identifying and describing the fundamental characteristics or the general essence of their experiences. These fundamental characteristics provide an awareness of the opportunities and challenges for sustaining a Catholic, Jesuit identity and culture.

The hermeneutic phenomenological research approach was used to examine faculty experiences and perceptions in a Catholic and Jesuit higher education environment. While phenomenology and hermeneutic phenomenology are often used

interchangeably, for this study it was important to differentiate between the methodologies. Phenomenology and hermeneutic phenomenology are inductive research methodologies concerned with the study of experience from the perspective of the individual (van Manen, 1990). Epistemologically, both phenomenological approaches are anchored in a paradigm of personal knowledge and subjectivity and emphasize the importance of personal perspective and the interpretation of lived experience. Pure phenomenological research seeks to describe rather than explain, and to start from a perspective free from hypotheses or preconceptions (Husserl, 1983). In contrast, Gadamer (1989) defines hermeneutic phenomenology as how people make meaning of their lived experience and express this experience using language. Moreover, hermeneutic phenomenology focuses on the language of the group, the interpretation of the experience, and the development of meaning through a researcher that is familiar with the traditions of the group. Hermeneutic phenomenology focuses on human cultural activity using texts (e.g., documents, discussions, symbols) to frame interpretations and express meaning (Kvale, 1996). Hermeneutic phenomenology encourages reflection on biases and experiences that can contribute to the interpretation and development of meaning (Cohen et al., 2000).

There are two conceptual propositions supporting phenomenological methods within qualitative research design. The first is the reality of human experiences that will be uncovered through the detailed but subjective descriptions by the study participants (Creswell, 2007) and, second, the notion that establishing truth includes the researcher's perceptions (Moustakas, 1994). This study explored the participants' perceptions and experiences and how the interpretive meanings define the cultural significance of their

environment. The researcher was attracted to this methodology because it offers the opportunity to apply a personal understanding of Catholic higher education traditions and practices to facilitate the interpretation and understanding of the lay faculty experience at a Jesuit university.

Relatively little is known about the experiences and perceptions of lay faculty in Catholic and Jesuit institutions of higher education. The nature of the research questions examined these experiences and perceptions at one Catholic, Jesuit institution, framed by the historical growth of lay faculty members in Catholic higher education since 1940. Examination of themes and the reflection on meaning promoted a new understanding of the lived experience associated with the laicization of faculty. As a result, the study informs institutional leaders as they develop policies and practices to foster Catholic, Jesuit traditions and preserve Catholic, Jesuit identity and culture within higher education.

In search of meaning and understanding associated with the lay faculty's lived experiences and perceptions, the study answers three research questions. First, what is the essence of the lay faculty experience in a Catholic, Jesuit university today? Second, what roles do lay faculty members play in the development and perpetuation of a Catholic, Jesuit identity, culture, and mission? Third, how do lay faculty members perceive the university and Catholic, Jesuit mission?

Site

SJ University is the pseudonym selected to conceal the identity of the research site. The site is a private, co-educational, Jesuit, Roman Catholic university and one of 28 member institutions in the Association of Jesuit Colleges and Universities. The site has a

large student body with more than 500 faculty members, making the university one of the largest Jesuit universities in the United States.

Selection of Participants

Purposeful selection technique as described by Maxwell (2005) determined a specific set of criteria for the selection of study participants to ensure their involvement with the phenomenon (Creswell, 2007). The purposeful selection criteria included the following: experience as a full-time faculty member; affiliation with the study site for three or more years; terminal degrees; and participant openness and willingness to share personal experiences related to their career in higher education.

Permission was given by the research site administration to contact faculty members. Faculty names were selected from a university listing and letters of invitation to participate in the study were sent to three groups of faculty members outlining the type of study and the inclusion criteria.

Study Participants

All 12 of the study participants have terminal degrees and experience as educators at SJ University. Some participants have experience as educators and educational administrators, but none of the participants are or have been vowed religious. All participants have been affiliated with SJ University for at least five years, with the longest time of service exceeding 30 years. There are eight female participants and four male participants. Four of the female participants are tenured, while two of the male participants have achieved tenured status. Six of the participants have been raised Catholic, while the other participants are non-Catholic. Two participants are from the biological and physical sciences, four from the social sciences, three from the humanities,

one from human development, and two participants are from business administration. None of the study participants are members of a religious order, nor has anyone been a member in the past.

Role of the Researcher

The researcher provides the framework for the qualitative findings in phenomenological research (Moustakas, 1994). As the instrument of data collection, qualitative researchers engage in reflexivity during the research process to identify assumptions, values, and beliefs which may influence research findings (Creswell, 2007). Reflexivity allows researchers to inform readers about their historical and geographic influences, personal investments in the research, various biases they bring to the research, and the reflection on the avoidance or suppression of certain viewpoints (Gergen & Gergen, 2000). It is important to engage in the process of reflexivity in order to examine assumptions, experiences, values, and beliefs that may influence research outcomes. Qualitative researchers are not immune from these biases and must reflect on the impact during data collection, data analysis, and the reporting of their findings (Janesick, 2000).

Confidentiality and Protection of Human Rights

As part of the study participants' introduction to the goals of the study, they were informed of the researcher's intent to preserve their anonymity and confidentiality. Each participant was given the study consent form describing the use of the data, access to the data, and the procedures that would protect their identity during and after the study. Participants were informed about voluntary participation and their right to refuse participation at any time. Participants agreed to review the transcripts of their conversations and provide feedback on the accuracy of statements and the constructed

meaning associated with those statements. All participants confirmed their willingness to discuss perceptions and lived experiences at SJ University. Participants signed two consent forms, one for their personal file and a copy for the researcher.

Data Collection

Data collection employed an interpretive hermeneutic phenomenological approach using interviewing, field notes, observations, and the review of documents. Multi-layered field texts were developed as described by Cohen et al. (2000) by engaging study participants in semi-structured interviews, observing university activities, observing the details and artifacts of the campus environment, and writing descriptions of these activities and details. A review of university documents provided an additional layer of data. Written narratives from conversations with students, administrators, and other non-study participants also contributed to the multi-layered field text.

As noted by Kvale (1996), interviews that are more like conversations improve communication and enhance the richness of the narrative data. In-depth conversations were recorded using a digital voice recorder and transcribed in preparation for the interpretation of meaning. Two conversations were conducted with each of the 12 study participants and each conversation required approximately 60 to 90 minutes. All of the round one face-to-face conversations with the study participants occurred during the initial site visit. Some study participants provided a "snowballing effect" by providing the names of others willing to participate in the study. Each study participant was given the opportunity to review and discuss the transcript from the first round of conversation.

Round two telephone conversations occurred approximately two months after round one. This provided adequate time for transcription and for the study participants to

reflect on the transcripts and to confirm or revise the meaning given to the identified themes. Additional correspondence occurred between the study participants and the researcher using electronic mail and telephone conversations to engage the hermeneutic imagination and the moving in and out of the data in the search for meaning as proposed by the hermeneutic circle (Kvale, 1996). This type of iterative member checking provides a richer understanding of the participants' lived experiences.

Observing and discussing campus activities and details with both study participants and non-participants provided an understanding of the context and culture of the institution. As Patton (2002) noted, this type of information does provide a basis for better understanding and interpretation of the participants' conversations. This understanding also informs the researcher in preparation for the initial and follow-up conversations.

University documents and statements, such as the mission statement, values statement, identity statement, Catholic Church and Jesuit documents, Catholic higher education and Jesuit documents, faculty orientation materials, and university publications and reports were obtained and analyzed during the data collection process. These sources of information provided a framework for the interpretation of meaning and understanding the lay faculty experience. Hodder (2000) noted the benefits of reviewing official documents and the cross-referencing of participant comments to the documents. In addition, hermeneutic phenomenology research benefits from documents that contribute to understanding the lived experiences and provide coherence between data sources.

Data Analysis

Large amounts of textual data are created by hermeneutic phenomenological studies. Data management techniques used for this study were described by Cohen et al. (2000). The digital voice data obtained from the participant conversations were transcribed verbatim by the researcher. Digital computer files and hard copies of the transcribed files were created and stored in multiple safe locations. An audit of the transcripts and comparison to the digital voice files was done to ensure the accuracy of the transcription process. Field notes were converted to digital word processing files with an electronic dictating program.

Data analysis using the hermeneutic phenomenological research approach dissects the multi-layered field text data obtained during the data collection process and facilitates the development of a narrative text that reflects the meanings and essence associated with the lived experiences of the study participants (Ricoeur, 1971). As noted by Geertz (1973), the goal of data analysis is to provide a thick description that echoes the meaning of the lived experience for the study participants. In concert with this goal, the researcher has used a dialectic process or hermeneutic circle of thinking about the data as described by Radnitzky (1970) as cited in Kvale (1996). The hermeneutic circle provides a means of thinking about the data in terms of individual statements while trying to interpret those statements in the larger cultural context (e.g., interrelationships, departments, universities, and communities). Individual meaning is constructed from the consideration of individual participant perceptions and experiences and those they share with others. As noted by Bleicher (1980) and Schwandt (1994), the hermeneutic circle forms the basis for how people relate to each other on a day-to-day basis. It is the interpretive understanding

of the individual texts and their broader context that gives meaning and defines the essence of the lived experience for the study participants (Creswell, 2007).

The data analysis method described by Creswell (2007) and by Barritt, Beekman, Bleeker, and Mulderji (1984) for hermeneutic phenomenology research was used for this study. This data analysis process has been influenced by Dutch phenomenology of the Utrecht School. The references to hermeneutic phenomenology and Dutch phenomenology are used interchangeably and combine characteristics of both descriptive and interpretive phenomenology (Cohen et al., 2000). The focus of the data analysis is to discover meaning that will express an understanding of the lay faculty members' perceptions and lived experiences. The following activities were used to identify themes, meaning, and establish trustworthiness of the outcomes:

Analysis of the data began during the conversations with study participants while the researcher was engaged in active listening and paused to clarify specific points or restate the individual participant's emphasis on particular experiences. These more in-depth conversations on specific issues stimulate conversational analysis of meaning between the researcher and the study participant (Cohen et al., 2000).

The transcribed narratives of the conversations were read and re-read by the researcher while significant statements and language pertinent to the phenomenon and central questions were highlighted (Barritt et al., 1984). I listed these statements and treated each statement as having equal worth which has been identified as horizontalization of the data (Creswell, 2007). This immersion in the data as described by Barritt et al. (1984) provides preliminary interpretive impressions for the researcher (van Manen, 1990).

Following the immersion in the data, the process was repeated using the HyperResearch (2007) qualitative research software. Reading revealed preliminary patterns and language that expressed the meaning of the study participants' experience with the phenomenon and central questions. After highlighting 172 significant statements, I gave equal consideration to the importance and meaning of each significant statement based on the significance of the perception or experience given to each statement by the study participant. This activity started the data reduction process and the development of meaning as described by Barritt et al. (1984). First order coding coincided with this data reduction process with caution given to avoiding an over-reduction of the data and an associated loss of meaning based on my own experiences. I reflected on the significant statements and considered the participant's meaning in order to question my thinking about the experience. I wrote notes listing ideas reflective of specific topics and sorted these based on the categories of settings, context, perspectives, activities, strategies, relationships, and social codes proposed by Bogdan and Biklen (1998). Second order coding compared the codes from one study participant transcript with the codes from other study participant transcripts. This comparative analysis between study participants identified common themes. Variation or uniqueness of the themes was evaluated using this cross narrative-analysis technique (Barritt et al., 1984). I grouped the common themes into a smaller number of broader themes and assigned tentative theme names while reflecting on the literature, field notes, journals, transcripts, and audio files consistent with the process defined by the hermeneutic circle. Exemplars were noted that expressed the meaning of a theme or cluster of themes (Cohen et al., 2000).

After horizontalization of the data, I wrote a summary description of each participant's lived experience with a corresponding meaning given to this experience. Once the individual descriptions were completed, a composite description was written that described the collective experiences of the participants and considered all of the possible meanings that could provide an understanding of their lived experiences (Creswell, 2007). Study participants were then given the opportunity to validate and clarify the meaning given to their lived experiences during the round two conversations (Barritt et al., 1984). As a final step noted by Barritt et al. (1984), I explored the literature that addresses the meanings of the lived experiences. The literature that relates to the meanings is provided in subsequent chapters.

The codes, themes, and corresponding sub-themes are represented in Figure 1 and will be presented in Chapter IV. The first theme, *University is a Noun, Catholic is an Adjective*, presents the study participants' perceptions of the corporate cultural identity and mission of the university. The importance of the corporate cultural identity and mission is critical to the academic and financial success of the university. Within this context the Catholic and Jesuit cultural identities and missions are discussed as competing identities that merge to form an organizational identity for the university. Symbolism and ritual activities representing the Catholic cultural identity and mission are presented as crosses in the classroom. Symbolism and rituals speak to the importance given to the Catholic cultural identity of a Catholic, Jesuit University. The second theme, *Heart of a Teacher*, presents the multiple duties and expectations that contribute to the development of faculty identity and faculty integrity as defined by Palmer (1998). As a sub-theme, second class citizens presents the factors that negatively influence the faculty

identity and faculty integrity of some female study participants as they work to fulfill the expectations of their roles and responsibilities. The final theme, *The Big Tent*, introduces the study participants' sense of community and their perceptions of a Jesuit education and how the Jesuit educational philosophy, principles, and values influence their lived experiences at SJ University. Using the hermeneutic phenomenological data analysis process described by Barritt et al. (1984), I searched for a common essence and meaning in the lived experiences of the study participants. It is this essence and meaning that is represented by the themes in Figure 1 and presented in Chapter IV that defines the uniqueness of the environment for the study participants at SJ University.

Codes	Themes	Sub-Themes
<ul style="list-style-type: none"> -Symbolism -Rituals -Catholic Identity -Business Identity 	<div>University is a Noun, Catholic is an Adjective</div>	<ul style="list-style-type: none"> -Crosses in the Classroom -Competing Identities
<ul style="list-style-type: none"> -Workload -Roles & Responsibilities -Purpose -Interrelationships -Personal Identity -Gender -Leadership 	<div>Heart of a Teacher</div>	<ul style="list-style-type: none"> -Balancing Multiple Duties -Second Class Citizens
<ul style="list-style-type: none"> -Inclusiveness -Caring -Students -Values 	<div>The Big Tent</div>	<ul style="list-style-type: none"> -Sense of Community -Positive Influence of a Jesuit Education

Figure 1. Data Reduction.

Trustworthiness

The hermeneutic phenomenological research approach describes and interprets the lived experience of the study participants. The reduction of bias is an important consideration in all research. According to Cohen et al. (2000), accuracy is a tentative process in qualitative research, but the research approach should reflect the perceptions of the study participants and not reflect the bias of the researcher. Lincoln and Guba (1985) and Creswell (2007) have also addressed the importance of reducing bias. According to Cohen et al. (2000) there are different interpretations on what language should be used in qualitative research, "I refer to it as reducing bias, others call it reliability, validity, accuracy, rigor, goodness, quality or bias control" (p. 85). Consistent with the work of Cohen et al. (2000), Creswell (2007), and Lincoln and Guba (1985), the practices of critical thinking and reflection, peer debriefing, data triangulation, and member checks were used to establish trustworthiness throughout this study.

In this study, critical thinking and reflection were achieved by means of journaling and field notes (Cohen et al., 2000). Journaling prior to the data collection process identified potential researcher biases related to the lay faculty experience in a Catholic university. This has been defined by Cohen et al. (2000) as an alternative form of bracketing that creates awareness of biases prior to data collection. Equally important, field notes documented researcher impressions about the campus, symbolism and rituals, conversations with study participants and non-study participants, reactions to personalities, non-verbal behaviors, and general assumptions about the university climate and culture.

As noted by Cohen et al. (2000), there are routine practices that add a systematic method to qualitative research and reduce bias. Portions of the text from the transcribed conversations were reviewed by two colleagues. This peer debriefing corroborates the researcher's findings and contributes to the credibility, dependability, and confirmability of the study (Lincoln & Guba, 1985). Additionally, data triangulation and member checking were used to establish trustworthiness. Data triangulation was achieved with non-study participant conversations, reviewing university documents and reports, observations, and the use of field notes (Guba, 1981). Member checks were done using follow-up conversations with the study participants to discuss the emerging themes and the researcher's interpretation of the themes (Cohen et al., 2000).

Other practices were used to establish trustworthiness which included the selection of study participants that matched the inclusion criteria and informed the study based on their lay faculty experiences. Using a manual data analysis process to highlight key phrases, code, and identify themes using the study participant transcripts and repeating this process using electronic data management software also contributes to the trustworthiness of the study.

CHAPTER IV

FINDINGS

This chapter will report the results of this study. The major findings of the study will be presented as themes which reflect the analysis of conversations with the study participants. The themes identify the essence or underlying meaning of the study participants' experiences at SJ University. In concert with the findings from this study, two senior administrators (Samuel and Matthew) at SJ University were interviewed to obtain leadership perspectives focused on the identified themes. Pseudonyms have been used to designate and reflect the quoted comments of the individual study participants and administrators in each theme.

The Essence of the Lay Faculty Experience at SJ University

SJ University is an institution of higher education with an organizational identity, culture, and mission, developed in part by the explicit endorsement of policies and practices consistent with Catholic Church doctrines and Jesuit philosophies and beliefs.

The purpose of a Catholic university has been defined by *ECE* and Pope John Paul II:

Since the objective of a Catholic university is to assure in an institutional manner a Christian presence in the university world confronting the great problems of society and culture, every Catholic university, as Catholic, must have the following essential characteristics:

1. A Christian inspiration not only of individuals but of the university community as such;
2. a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
3. fidelity to the Christian message as it comes to us through the Church;
4. an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life.

In the light of these four characteristics, it is evident that besides the teaching, research and services common to all universities, a Catholic university, by institutional commitment, brings to its task the inspiration and light of the Christian message. In a Catholic university, therefore, Catholic ideals, attitudes and principles penetrate and inform university activities in accordance with the proper nature and autonomy of these activities. In a word, being both a university and Catholic, it must be both a community of scholars representing various branches of human knowledge, and an academic institution in which Catholicism is vitally present and operative. (1990, 1.1.13-14)

The values, assumptions, and beliefs of lay faculty members influence academic and religious identities and university subcultures which complement and support the university mission or de-emphasize and subordinate selected activities to a less important status. The manner in which these identities and cultures are articulated, shared, and support the university mission are contingent upon the individual values, assumptions, and beliefs that create lay faculty perceptions. The essence or underlying meaning of the lay faculty experience and the laicization phenomenon associated with the Catholic

cultural identity and mission of the university is defined by the three themes that emerged from conversations with the study participants.

Theme 1: University is a Noun, Catholic is an Adjective

University is a Noun, Catholic is an Adjective represents the importance of the university's corporate culture and identity. This corporate identity develops from a culture of traditional business practices common to all institutions of higher education. The growth of enrollments, endowments, and reputation are important to the business success of the university. Study participants are fully aware of this importance and support the corporate identity and mission. However, the corporate or business identity is not the only identity that develops from the culture of a Catholic, Jesuit University. Religious identities develop from a culture represented by the values, beliefs, and doctrines of the Catholic Church and the Society of Jesus. Symbols and rituals (e.g., crucifixes, stories, church masses, etc.) affirm the importance given to the nurturing of the religious identities. Corporate and Catholic represents a mathematical set and subset relationship. How do the study participants perceive the relationship between the corporate identity and the religious identities (Catholic and Jesuit)? Are the physical, financial, and human resources available to support the religious identities? Equally important, how have lay faculty members utilized these resources to help promote the religious identities of the university? The perceptions of the study participants expose the institutional realities that foster the acceptance and support of the religious identities or challenge the existence of religious traditions and practices. Two sub-themes are presented: 1) Crosses in the Classrooms, and 2) Competing Identities.

Crosses in the Classrooms

There are crosses in all the classrooms, a physical symbol signifying a Catholic, Jesuit religious culture. According to Patricia, a non-Catholic long-term faculty member in the natural sciences, "one must avoid attempts to diminish this symbolic identity, a faculty member got in trouble once for covering it up with his coat because he did not want it there." Rebecca commented on the same incident, "That action had nothing to do with his subject, but that was a big question about what it means to be Catholic." It also represents a diversity of beliefs associated with lay faculty members. These types of artifacts are physical, verbal, and behavioral which reflect the individual actions of persons influenced by the symbols of organizational culture and contribute to the nature of an organizational identity (e.g., churches, chapels). From the perspective of a symbolic culture with a corresponding identity, the campus of SJ University reminds all visitors they are in a Catholic, Jesuit religious environment. The Catholic, Jesuit history and heritage of the university is everywhere and includes prominent church buildings and chapels. Prayer can also be verbally and physically symbolic of a religious environment. Patricia stated, "Every time we have an event, we have to pray before we eat. The culture and identity comes out in that way, no one is forced to do it, it is not a requirement." Rebecca, a Catholic faculty member in the social sciences and employee of SJ University for over three decades, believes there is a behavioral symbolism associated with the type of speakers allowed on campus:

For example, you might hear that you cannot have this campus speaker because the speaker is going to say something about abortion, or this speaker is going to say something about in vitro fertilization, or some issue that is seen as being in

contention with Catholic teachings. In the classroom or academic environment, I have always appreciated that this institution has protected academic freedom. I am a believer in the big tent approach to Catholic, that everyone is welcome.

Paul, a Catholic faculty member in humanities at SJ University for many years, talked about the restrictions associated with the use of the university debit card. "For students, the University debit card has also become a symbol of their enrollment at a Catholic, Jesuit university. Students cannot use the card to purchase birth control products, alcohol, or cigarettes" (Paul). The statements made by Patricia, Rebecca, and Paul highlight the university's expression of who they are through symbolic actions. As Patricia noted, there is no mandate or requirement for faculty members to engage in any type of symbolic activities. Three study participants conveyed their frustration with the restriction of campus speakers. The others were tolerant of these actions when considering the Catholic, Jesuit identity of the university. The Catholic, Jesuit identity and support for the mission is also expressed by the symbolism and actions of offices, programs, and awards.

When asked about the religious identities of the university, study participants generally responded with a symbolic reference to crosses in the classroom or church services. Some mentioned the various programs or offices available to support faculty efforts to develop a better understanding of Catholic and Jesuit traditions and beliefs. Barbara talked about university chaplains attending college meetings and prayer prior to the meetings. "This presence speaks to a cultural importance and to the Catholic and Jesuit significance, while demonstrating university commitment to these activities and environments" (Barbara). Mary, a Catholic faculty member in business administration, has fond memories of the traditional Church masses on campus every Sunday for

students and anyone else with an interest in Catholicism. Linda, a non-Catholic faculty member with more than 25 years of service in the social sciences division at SJ University, believes there is major significance given to being a Jesuit university.

Campus rituals communicate meaning and values and attempt to socialize individuals to their new environment (e.g., campus ministry programs) and reinforce an organizational identity. Barbara describes herself as not Catholic, but a long-term member of the education department that supports the mission and practices of SJ University. She believes the 30 masses each week provide a strong statement of meaning and values. A popular student mass is held every Sunday evening. James, a business administration faculty member, was raised Catholic and attended public and Catholic colleges and universities. James has worked at SJ University for over 20 years and has observed the substantial commitment of resources devoted to sustaining the history, heritage, and symbolism at SJ University:

The rituals of the university are here in history, heritage, and symbols. It is also here with the readily available campus ministry group, both the Jesuits and the others. Easy availability of the sacraments, retreat programs, the availability of the Sacrament of Reconciliation through Lent, prayer nights, a whole series of things like that, we are working on.

James expressed his presence at SJ University as a calling and believes that knowledge does not stand alone; it grows out of spirituality and being Catholic in an environment that supports his religious beliefs.

Orientation of faculty, staff, and administration includes the annual all-day orientation to the Catholic, Jesuit heritage and identity of the university. In addition to

this annual event, new employees are also invited to attend one of the monthly orientation sessions sponsored by Human Resources, which includes a one-hour overview of the university's mission, an exploration of the new employee's role in that mission, and an introduction to various spiritual and mission-education resources on campus.

Competing Identities

Overall, faculty appreciation for what it means to be Catholic is considered very low. "How many of the faculty members really understand what it means to be Catholic? Maybe 10% at most" (James). According to James, the portion of the faculty that engage in the available activities and rituals to promote a Catholic and Jesuit identity based on the building of a religious intellectual foundation is quite small, both individually and on the department level. James added, "University is a noun, while Catholic is an adjective." This situation reflects the perceptions of all study participants, in that Catholic and Jesuit religious identities for them receive less attention than other areas of importance. Equally important, they agree this is not all bad; the university has to be credible as an academic institution and business in order to achieve the university mission. James reinforced the pendulum-like situation that exists with trying to create a dynamic Catholic and Jesuit presence on the one hand and having the best and most prestigious academic programs on the other.

The distinction between Catholic and Jesuit was repeated by several study participants and contributes to the competing identities expressed by study participants on what it means to be a Catholic and Jesuit university. Ruth was raised Catholic but attended public schools and has more than 15 years of service as an educator in the

humanities division at SJ University. Ruth commented on this distinction between Catholic and Jesuit and how this applies to her teaching:

I do not promote Catholic identity; I promote a Jesuit approach to life. I am much more comfortable promoting Jesuit principles of social justice, care for others, equality, compassion, service to others, without getting into Catholic doctrine.

This I try to teach through my courses, in assignments that address social justice.

This distinction between Catholic and Jesuit may not be unusual in terms of study participants aligning their academic roles with the traditions of academic rigor and excellence associated with Jesuit education. The denominational label Catholic for some participants suggested more conservative and restrictive interpretations on societal issues and less openness to differences of opinion. They viewed Jesuit as a more liberal invitation to nurture academic excellence and promote social justice and service. Moreover, it also highlights the perceived differences between Catholic social teaching and the collective aspects of humanity in relationship to the Jesuit educational mission. The Jesuit educational mission is an extension of Catholic social teaching. Viewing Catholic and Jesuit as separate identities can foster marginalization of one over the other. This potential for marginalization of Catholic could adversely impact the promotion of Catholic and Jesuit religious identities and diminish what it means to be a Catholic, Jesuit University.

Although the activities and rituals in support of the Catholic and Jesuit identities are well-established, the findings suggest a low rate of participation among faculty members with those activities. As previously stated, some study participants admitted

little or no alignment with Catholic but they did endorse the Jesuit traditions of academic excellence and social justice:

SJ University takes great pride in the Jesuit nature of the university. Being of a different faith, I have not bought into the unique nature of a Jesuit university to the extent that the university would prefer, but I can certainly reach agreement on a number of aspects of the mission, including social justice. (Linda)

Other participants were indifferent to the Catholic and Jesuit religious identities. Nancy, a non-Catholic social sciences faculty member with less than 10 years of service stated, "I see no difference between Catholic and Jesuit. I was actually excited about coming to a Jesuit university because of the human rights service kind of ideals they promote, but there is none of that in everyday life." The perceptions of study participants suggest that low faculty involvement with the religious activities and the lack of a Catholic intellectual foundation among lay faculty members may be inadequate for promoting a Catholic and Jesuit religious identity. As a result, the ability of lay faculty members to contribute to this aspect of the Catholic and Jesuit missions would be diminished and highly variable. When James was asked if the university should increase efforts to develop a greater awareness of the religious identities, he responded, "Oh, I think immensely. I think they are taking some good steps but I think you have to throw a lot of mud on the wall and some of it is going to stick." This statement implies there is a lot of work involved with increasing the percentage of lay faculty members that can promote Catholic and Jesuit religious identities. Some Catholic study participants understood the principles of Catholic social teaching and actively promoted this religious identity. Other Catholic study participants were non-practicing Catholics and gave very little thought to

the idea of promoting religious identities. The perceptions of non-Catholic study participants were mixed; some were excited to learn more and participate with the promotion of religious identities. For others, there was a general acceptance of the coexistence between the religious identities and the university identity and that was sufficient in their minds. As stated previously, the Catholic religious identity was viewed by most study participants as less directly related to the academic and corporate business functions of the university, but the Jesuit cultural identity was expressed as a more inclusive and unifying vision for the academic and business mission of the university.

Uncertain future. What the future will be for meaningful religious identities at SJ University is uncertain at this point. There has been a decline in the number of Jesuit priests that have an active role in the operations of the university. James noted, "There are basically 14 full-time Jesuits less than 70 years of age on campus. A couple, maybe 3 in administrative positions, leaving 10 to 11 in the classroom." Lisa, a non-Catholic social sciences faculty member stated, "There has been a reduced interaction between the lay faculty and the Jesuits." How can the historical Catholic and Jesuit identities and traditions be sustained in the future by lay faculty members? Frank is a non-Catholic faculty member in humanities and has been employed at SJ University for less than 10 years. Frank believes there is a way to temper the loss of Jesuit priests:

Provide education to faculty members on the history of Catholic and Jesuit higher education and knowledge about St. Ignatius and what sort of values were embedded there and so forth. I think that is one way to temper them or at least maintain Catholic, Jesuit identity. I find that in my life, in my personal experience, that many of my goals and values coincide with the values of SJ

University and the Catholic Church. Even though I am not Catholic, I think there is a sense in which you can maintain that.

This willingness to support Catholic and Jesuit identities was expressed by several study participants (Catholic and non-Catholic). There is a desire for more involvement and education about the history and beliefs associated with Catholicism. On the other hand, can lay faculty members, through their work, contribute to and sustain the religious identities and the university mission? The loss of Jesuit priests has created concern among some study participants. If the number of priests continues to decline, will it lead to the eventual disappearance of the religious identities and eliminate the influence of those religious principles and values? Without priests to foster the religious identity and mission, the dialogue between Catholicism and the demands of a secular culture is more at risk.

Adding to this confusion for lay faculty members may also be the lack of emphasis placed on their involvement with promoting Catholic and Jesuit religious identities by the university. The university does not hire faculty members based on their ability to promote religious identities. Faculty members are hired to focus on the university corporate culture, identity, and mission with their teaching and research. Administrator Samuel also confirmed the focus of the university as a corporate business and the intertwined secular and religious identities of being a Catholic, Jesuit institution, “We talk about a Catholic, Jesuit institution, [and] when it comes to instruction and research, we are first a university, then we are a Catholic, Jesuit university.” As a result, the business or corporate identity and mission of the university expand in response to the secular influences and the need to increase enrollment.

Study participants agreed with hiring for mission as defined by the most qualified person without consideration being given to Catholic. SJ University hires based on Catholic-like traits, characteristics, and attributes for their mission. They do hire for mission but hiring for mission does not mean that one has to be Catholic. There are traits, characteristics, and attributes that are Catholic without being Catholic. "I think the way we describe it is that it is a small 'c' not capital 'C,' that the focus is on. So it is everything about Catholic without having to be Catholic" (Administrator Samuel). The need to be credible as an academic institution with a focus on advancing the research mission of the university, while attempting to create a greater faculty awareness and support for the religious identity and mission contributes to the unique challenges for Catholic colleges and universities. Several participants talked about the importance of the teaching and research missions with confirmation of this importance from both administrators. Some participants believed Catholic, Jesuit is always a consideration in their work, others reinforced their support for Jesuit principles and beliefs but not Catholic doctrine, and still others were indifferent to the whole idea of Catholic or Jesuit.

Theme 2: Heart of a Teacher

The perceptions of the study participants that described their lived experiences created reflection on Palmer's (1998) discussion of faculty identity and integrity. Palmer (1998) described how the identity and integrity of teachers, researchers, and scholars is influenced by many forces that create a perception of self or the heart of a teacher. A teacher's identity is the sum total of past and present experiences and the anticipation of the future. Integrity evolves from the life struggle of these past and present experiences in a search for belonging, acceptance, and identification. The descriptions of the study

participants' experiences associated with this theme reflect the meaning they attached to those experiences. As a result, this meaning has influenced their individual sense of identity and integrity. This personal sense of identity and integrity or heart of a teacher is developed within the dimensions of their work and the influences of organizational identity and culture, professional disciplines, and the university community. In addition, the heart of a teacher is reflective of my health care career experience and the frequent observations of cardiac patients that struggled to balance their suffering with a personal sense of dignity. How do they balance their heart of a teacher in the context of the role expectations and the interrelationships that contribute to or detract from their personal sense of identity and integrity? Two sub-themes are presented: 1) Balancing Multiple Duties, and 2) Second Class Citizens.

Balancing Multiple Duties

Study participants were concerned about trying to sustain a balance between teaching, research, and service. One study participant stated there is a great unanimity of purpose among faculty and students, along with strong commitments in terms of their obligations first as educators and then as scholars. Some participants believe centering of teaching, research, and scholarship around justice, service, and spirituality makes SJ University a unique place.

The workload described by the study participants can be quite varied, with expectations that each faculty member be multi-talented and be capable of balancing teaching, advising, research, service, and other responsibilities. This adds to the complexity of their roles and does create anxiety for some faculty members. All participants expressed similar concerns, but said working at SJ University can also be

quite gratifying if the interrelationships with other faculty members on campus are strong. Barbara believes there is additional pressure for increasing outside grant money. For several participants, how to meet all of the expectations becomes a significant challenge and, more importantly, how to balance the workload. Several participants believe those that enjoy and are really good at research should have the time to focus on their research, while the same should be true for teaching.

The stresses of the tenure process mentioned by several study participants also contribute to the workload. Frank used a symbolic reference when discussing the tenure process as a need for the frequent use of Tums and Maalox to relieve some of the stress associated with achieving tenure. Barbara summarized the conversations on workload by stating:

Being a faculty member here, you have to be good at a lot of things, but I am not so sure that a lot of people are really good at those things. So how are you good enough in the things that you are not so good at, so that you stay?

One study participant talked about the loss of self-esteem because of the demands associated with the workload and the influences of being in a traditionally male-dominated department. According to Barbara, "There are some very traditionally male-dominated departments where your life can be pretty ugly if you are a female." Nancy agreed that the behaviors and expectations of some male faculty members can create an unpleasant work environment. As an example, she commented on the expectation that female faculty members would provide baked goods for meetings. There was an attitude that as female faculty members they should also be good at baking. Lisa noted a general attitude of less respect and status when interacting with male faculty and staff members.

She believes people respond differently, in a more positive manner, to male faculty and staff members. These situations had been very frustrating for her when trying to work out schedules or arrange meetings and conferences.

Although there were a range of perceptions on the importance of the religious identity, they acknowledged the ever-present culture of a Catholic, Jesuit institution. For most, the culture of the institution did have an impact on how they were socialized to the faculty environment. Some were struggling with the influences and traditions of the academic culture and the traditions associated with a Catholic, Jesuit environment. Administrator Matthew confirmed this faculty challenge:

I think with any religious organization it is understanding the culture and how they fit into it. Culture is not something that you just say, 'Take this program Culture 101 and you will know what it is all about here.' It is something you have to spend time on and time is a precious commodity for everyone. How do they engage, how do they spend time with being pulled away to work on committees? They have all this 'noise,' for the lack of a better term, to deal with. Even veteran faculties transferring from another institution, resources are always different. You come in from another institution as a seasoned veteran, but how do you understand the culture? I don't have a good answer for that. I think we do a good job of orientation but there is only so much, you need mentoring, and I don't know what colleges do, but to me mentoring is very critical. You have to take people under your wing; you have to have somebody that they can go to.

The statements made by study participants on the subject of work highlight the great variety of activities that are critical to the success of the university mission. Their

contributions go beyond the actual hours in class, course preparations, and the routine interactions with students. According to Schuster and Finkelstein (2006, p. 75), "The general pressure on American higher education over the past decade to reduce costs and expand faculty productivity has created imperatives for faculty to do more, especially to ratchet up efforts that contribute to the improvement of undergraduate education." Their analysis of national faculty survey data identifies a rise in the weekly hours worked by university faculty members from 43.7 hours per week in 1972 to 50.6 hours per week in 1998. Faculty workload has increased nationally and based on the findings of this study, the study participants are not an exception to this trend.

Lay faculty members at SJ University have seen a change in their status in the past two decades. According to Ruth:

SJ University has changed a bit in terms of how they position the lay person vis-à-vis the Jesuit institution. When I first came here and got invited to the Jes Res, that's what we call the Jesuit residence, for lunch, you filled out a bio and were told definitely don't put down a religion. More recently, there has been an expanded campus ministry. They have a lot more reflecting sessions, discussion sessions, opportunities for faculty to talk about what it means to be in a Jesuit institution. It has gotten to be much more of an awareness activity instead of just being a faculty member teaching at a Jesuit institution without completely understanding what it means. They even have orientation now for freshmen faculty members about what it means to be a Jesuit institution. It gives them a sense of knowing they are at a private Jesuit institution. Most faculty come from the public sector, and they are not quite sure what it means to be a Jesuit in terms

of how you practice your research, your teaching, and all of this, and it gives you a sense of where your place is.

Ruth's statement identifies the increasing status of lay faculty and the efforts directed at creating an awareness of Jesuit philosophy and beliefs to align faculty contributions to the mission of the university. According to James, "Creating a lay faculty able to pick up the slack is taken much more seriously today, different programs are planting seeds, maybe over time it will really, really blossom." There was a notable change in the tone of James's voice when he made this statement during our conversation. The change was an expression of hope for the future and a non-verbal expression of excitement associated with what he called, "planting seeds."

Faculty interrelationships are limited to their respective departments and colleges. This is probably not unusual in that each has a sub-culture and sub-identity within the larger organizational culture and identity. "We build silos between disciplines and relate more to colleagues at other universities" (James). Frank enjoys his department but also believes there is considerable variation on campus between departments. "Our department prides itself on its collegiality. That does not seem to be an issue, unlike some departments where there is almost a civil war going on" (Frank). Faculty interrelationships and a sense of community exist but vary across campus. Membership, influence, fulfillment of needs, and shared emotional connections can also grow out of involvement with committees and other university activities. Ruth believes it goes with the territory and explained it this way, "There is not a lot of interaction between colleges and departments. We spend a great deal of time in our offices--we are scholars." Linda believes there is just not enough time to build and sustain interrelationships with faculty

outside the department. It is an incredibly busy kind of career with teaching and student advising. When caught up with the responsibilities of teaching and advising, Linda noted, "I am continuously dealing with my U.S. mail, e-mail, and I never stop, I never pause, until finally I go home and cook dinner. I rarely talk to any colleagues, and I suspect I am not atypical."

Academic freedom. Issues focused on academic freedom in a faith-based university must also be balanced with the duties and responsibilities of educators. In some Church-related colleges and universities, the topic of providing academic freedom and avoiding the curricular integration of sectarian religious philosophy and practices has received a great deal of attention. Linda's experience summarizes the influence of a past presidential administration at SJ University and the influence on academic freedom, "You are talking about darkness and light between the past and current presidential administrations. With the past administration, there were serious problems with academic freedom. The whole culture of the administration negatively influenced free speech and academic freedom."

The issue of academic freedom was mentioned at one point or another by all study participants. Study participants discussed the implicit restriction on certain topics in the classroom. "It is more in the hallway talk of what is acceptable. Senior faculty, for example, will say, stay away from homosexuality in the classroom and you will be fine" (Nancy). Nancy also talked about the annual graveyard put out each year on campus:

A group of students would put out a graveyard with identical crosses, there were probably 1,000 crosses. They were all unmarked graves for all of the babies that were aborted. There was no way to respond to that as a lay faculty member, it was

so maddening. Regardless of where you stood on the issue of abortion, there was no dialogue about it. That was clear in class too. Abortion, homosexuality, those were issues you stay away from.

Several participants claimed there were no problems with issues of academic freedom for them. Others believed, depending on the discipline and the subject, there could be potential disagreements based on Catholic and Jesuit identities and culture. Administrator Samuel confirmed the sensitivity of certain topics and used the example of the *Vagina Monologues* to explain the approval process of programs and activities deemed appropriate for the Catholic character of the university:

The *Vagina Monologues* is the perfect example of that. Many Catholic institutions scrutinize whether or not these speakers are appropriate. It depends on how you look at it. For us, it ended up being through an academic setting where it was approved. As a program, it was not approved for the general student population, but it was approved under one of the academic departments because it spoke to issues relative to women, and in the right setting it was felt to be appropriate. We certainly have our guidelines that run consistent with what a Catholic, Jesuit institution should do. Out of the classroom experience is certainly more influenced by the Catholic, Jesuit experience, although again, I think our curriculum is set up where students have the opportunity to learn and question about all things.

Equally important, participants pointed out their ability to engage students in discussions on the topic of religious faith, something they avoided in public institutions of higher education.

Research. Lay faculty members must also balance their research efforts with other duties. There were concerns expressed from three study participants about the lack of vision or emphasis on research. “The problems associated with doing research do not come from the Catholic and Jesuit nature of the university, they come from the vision of administration and understanding what is required to run a good research program” (Patricia). Peter, a Catholic and natural sciences professor who has been at SJ University for less than 10 years talked about “fits of brilliance” and the need for more vision and focus on research and the research needs of faculty as scientists:

We do have fits of brilliance on campus but there are some areas where there is a lack of direction from higher up in the university in terms of a vision of what science can be done and the type of research you can do at the university. There is a lot of talk about mission, which is good and the university needs that to be a prime focus, but if you watch our last two or three years of advertisements--we have about our basketball games, but you almost never see anything about research.

The need for a more inclusive vision and the additional support for research was a major topic for Peter. According to Peter, faculty members can do more to foster research if they are allowed to take a more active, participatory role in the growth and development of the university’s research efforts. All study participants expressed the university’s goal to become a research university. Those moving down the tenure track are very aware of the research requirement. Study participants with tenure are more focused on their teaching and advising students.

Second Class Citizens

Several female participants were passionate about the need to focus more time and energy to achieve parity on issues related to compensation and tenure. Moreover, the male participants were equally as expressive about the importance of correcting any inadequacies related to compensation and tenure for their female colleagues. All study participants agreed there was room for improvement. Linda identified a need to equalize salaries:

I guess I would equalize salaries according to gender. The university has progressed on the issues of gender equity, but the gender inequity in salaries is so deeply rooted. They are rooted in the fact that women do not negotiate their starting salaries very well, they start out lower than their comparable male colleagues, and they get behind as annual salary adjustments are percentage based.

Linda believes that part of the problem with salary issues is related to the inability of women to negotiate a starting salary. Room for improvement was a common perspective, reinforced by Rebecca's comments:

I don't know if that is endemic to the Catholic and Jesuit religious character of the institution or just one of the issues in higher education in the patrimony of the tenure process. The people on the promotion and tenure committees are more likely to be males who have been here for a long time, and they make the decisions about who gets in and who doesn't and what the standards are. Perhaps by setting the standards, they don't accommodate the tensions that a woman faces. Many women are wives and mothers, and I don't think they accommodate that

particularly well or think outside the box as to how they can help these women get tenure and maybe they should be looking at a different set of rules and standards.

I think we have a long way to go, frankly. I am not convinced it is a religious issue, I think it is a male issue and it could exist in any university.

“Senior female faculty members are not being promoted to full professor status. The women who seem to be most successful are the ones that know how to nod and keep their mouths shut. This is the way they survive here” (Nancy). Lisa shared a recent interoffice memorandum showing 14 full female professors out of 133. “It has gone up from 4 in 1999, but it really shows where the promotions are and where merit is and that is where the money is--but I can’t prove it because the salaries are not public” (Lisa). Patricia stated, “It is not that SJ University can’t or doesn’t hire women, the concern is they do not stay.” Gender equity issues influence the organizational culture and become embedded in the socialization process for new faculty members. As an example, Lisa stated, “There has also been a high employment turnover in the junior ranks of women on campus.” From a leadership and governance perspective, these issues have the ability to negatively impact the contributions of new female faculty members and, consequently, the university mission. Administrator Matthew confirmed the need to focus more attention on gender equity issues:

There is definitely work that needs to be done. I think we have addressed some of the issues related to pay. Attitudes are another thing. I think in general attitudes have changed dramatically with having a female provost and having a number of females in key administrative areas, that has helped the gender equity issue. I still think it is something you have to keep an eye on for the future.

Participants were hopeful for positive changes with the university's increased awareness of these issues, but as Paul noted, "They are probably not going away anytime soon."

Top down management. Overall, study participants had different experiences and perceptions of the leadership effectiveness at SJ University. There was support for the university president's institutional leadership style. All study participants acknowledged variations of leadership styles between disciplines, departments, and colleges, and agreed there was room for improvement. Participants found certain leadership styles and abilities to be more effective, especially at the department level, for leading faculty members through the tenure process. Several participants commented on the top-down management style, "On my cynical days, I call it the benevolent dictatorship but that it is offset by the collegiality of folks" (Ruth). "It's very hierarchical; I did not know that would be part of the culture here" (Lisa). Other participants claimed they have great leadership and believe there is a bond in some departments between faculty members, department chairs, and deans.

Strong male model. Participants shared their perceptions of what some called "the strong male model" that exists at SJ University and how, at times, this was intimidating for them. Two participants stated the promotion and tenure committees are more likely to be males that have been at SJ University a long time. Patricia believes, "In terms of power within the university, it is clearly male dominated." "I believe all the department chairs are men, in the whole university, maybe with the exception of the library and the nursing school. The 'old boy network' of rewards is here" (Lisa). According to Nancy, "There are not any real female-friendly departments. Women who stayed here were tough to have survived. But they were assimilated into the model as opposed to challenging it,

so it didn't make it easier for us." Rebecca stated, "When it comes to gender equity, I think there are places for women in the institution in leadership, and there are many women in leadership, probably in a lot of areas except the academic areas." Lisa mentioned irregularities with the voting and selection process of new faculty members in one department. "They expected no one else to challenge them; most of the junior faculty members are female and most of the tenured faculty members are male. This is a jeweled dynamic of hierarchy and gender" (Lisa). One study participant pointed out that SJ University is not alone in dealing with issues of gender equity. Faith-based and secular colleges and universities must all find ways to identify and address these issues.

Inbreeding. Paul commented on the promotion process for administrators at SJ University by referring to intellectual parochialism. According to Paul, faculty members often obtain their first leadership appointments at SJ University and then remain at the university for many years. This creates a gap in their leadership skills and their depth of understanding and appreciation for alternative methods and practices. Paul noted, "When faculty move up administratively it is not always what it should be; it would be good for them to have opportunities to visit other institutions." Several other study participants concurred with Paul's assessment that promotion from within does replicate policies and practices consistent with internal leadership traditions, both good and bad. Paul believes the lack of perspective on some issues relates to the absence of a broader range of experience for some administrators. As participants noted, the patriarchal nature of the Catholic Church and the associated traditions creates an overarching influence unique to higher education.

Lack of transparent communication. All study participants voiced concerns or acknowledged the need to improve communication between the decision-makers and faculty members. This finding is not that unusual; the need for better communication is often identified in many different types of organizations as a top priority concern for employees. Yet for several female faculty members, they perceived being intentionally left out of the communication process. A lack of transparent communication conveyed a feeling of secrecy and distrust.

Faculty governance. At the time of data collection for this study, faculty governance served an advisory role, although faculty members expressed excitement about the upcoming changes that could offer more opportunities for faculty involvement in the decision-making process. Linda expressed the hope for a larger faculty voice in the governance of academic affairs:

We have an academic senate, and we have a committee on faculty; both are elected. The committee on faculty is strictly advisory, but it is run by the faculty themselves. The academic senate has the majority of faculty, but the key people are the administrators; the provost is the presiding officer. We are considering adopting a new model of faculty governance which would merge the committee on faculty with the academic senate and give greater influence to the working faculty.

Barbara talked about the upcoming changes in faculty governance, "A big change will take place soon that will give faculty more influence and control; it has been somewhat heavy handed from the administrative side over time." A new shared governance model, University Academic Senate, was effective on July 1, 2007.

Theme 3: The Big Tent

The Big Tent forms a central idea in Catholic social teaching. It represents an idea of inclusiveness that extends hospitality and respect to all who wish to participate with the principles and values of a Catholic community and service to others. Community is formed by the flow of member's individual identity and integrity into a world of relationships (Palmer, 1998). In this study, The Big Tent represents the hearts of the teachers and their desire to connect and develop community relationships that are conducive to teaching, learning, and service to their students and others. How do they make meaning of community in a Catholic, Jesuit University? Are there advantages to being Catholic in a Catholic university? How do Jesuit values and educational standards influence the experience of faculty and students? To examine the perceptions and experience of the study participants, two sub-themes are presented: 1) Sense of Community, and 2) Positive Influence of a Jesuit Education.

Sense of Community

Several participants talked about the openness of the campus community and the tolerance for all faiths and beliefs. Ruth believes it is not a requirement to be Catholic to fit at SJ University, nor is it a requirement that you adopt Catholicism or worship. "Our campus ministry has people who minister to those with other religions. While certainly, and this is one reason I stay here, they recognize that it is the spirituality. It is not about conversion, it is about education" (Ruth). On the other hand, Ruth notes, "To be happy here you have to find a way to be at peace with the religious nature of the university. There are ways for you to be a participant without being Catholic and still feel welcome."

Rebecca discussed a faculty member who is an atheist. Rebecca's colleague found the fundamental questions being asked relate not only to the academic discipline as a professor but also increased interest in the Jesuit apostolate ideals about social justice, global mission, and religious dialogue. Rebecca's colleague had been publicly educated at other institutions but has found meaning at SJ University and that has been important. Rebecca believes the university opened the door for her colleague and provided a foothold for understanding the religious mission. "These types of programs are a bridge for faculty and students who may be on the fringes of institutional religion and spirituality" (Rebecca). Peter supports the religious outreach services for students, "SJ University is very welcoming and understanding of other religions, so I think this is a more modern Jesuit philosophy of being open about other faiths and religions." There are opportunities for faculty members and others to participate with a variety of offerings that include retreats, spiritual direction, discussion groups, days and evenings of reflection, and other opportunities for exploring spirituality in everyday life. A special project funded, in part, by an endowment provides an opportunity for students to be involved with the theological exploration of vocation. Equally important, Barbara related a recent experience of visiting a fellow faculty member. During their conversation, they reviewed a passage in the Bible and talked about its significance to their work. "You will not find this type of sharing in a public university--it is much more common here to inject a religious reference during conversations with faculty and students" (Barbara).

In terms of a sense of community, study participants discussed the perceived advantages of being Catholic and fitting in at SJ University. Linda believes one will inevitably, as a non-Catholic lay faculty member, feel like an outsider. She talked about

her keen awareness of a non-Catholic status during the first few years of employment at the university:

I had a recurring dream during the first few years I was here; taking Joan Kennedy, blind drunk, toward the front of the parish Jesuit church on campus to receive communion. I was also required to take communion myself and the congregation began chanting, 'She's not Catholic.' (Linda)

Another study participant talked about feeling slightly uncomfortable because of not being Catholic and not fitting what the participant labeled as the 'Catholic mold':

I think it made me slightly uncomfortable at times because I am not Catholic. The rituals, any kind of convocation or orientation was very religious. Anytime I had a meeting with the higher administration above the Dean, then I felt like I was in a different world. I am from the South so it really reminded me of a 'Good Ole Boy' network in the South where there are certain members that are acceptable and others who clearly are not. By that, I mean just that it was very difficult to communicate. (Nancy)

When asked if being Catholic was an advantage for lay faculty members, Lisa replied:

I think so--I mean I don't think it does in the hiring process in our department, nobody is Catholic so they never think of it. But I think in terms of just being happy here it might be. If you had a different interpretation of Catholicism at least you would have more of a sense of humor about it and less culture shock.

These statements communicate the perceived advantages of being Catholic in a Catholic community. All study participants agreed with the potential advantages of being

Catholic, if for no other reason than to create a greater awareness and understanding of the guiding principles and historical background of Catholicism.

Frank acknowledged the importance of providing education about Catholic and Jesuit history and traditions for lay faculty members:

I think that one challenge at SJ University is you come here and you are not Catholic but you are a Christian, you have a different faith tradition. We have people who are agnostic and atheist, the whole variety here; it is a reflection of the general population to some extent. I did realize, after having more education about Catholic and Jesuit, that I had a greater appreciation for Catholic higher education and what it means to be a Jesuit and what Jesuit values are all about. Someone who just comes here may only scratch the surface on what it means to be at SJ University and a Jesuit school. After more education, I felt like more a part of the community. A lay faculty person coming in without that background is at a disadvantage.

The idea of the big tent has a profound impact on the Catholic and Jesuit identities and the organizational culture of the university. It provides a diversity of thinking and opportunities to exchange viewpoints that can foster awareness, innovation, and positive changes. On the other hand, from the standpoint of reinforcing a Catholic cultural identity, non-Catholic faculty members are not as effective at sustaining a strong Catholic identity. As noted by Sullins (2004), institutions having Catholic-majority faculty members are more supportive of Catholic identity than those without a Catholic-majority faculty. Every Catholic university must determine how and to what degree they will support a Catholic identity and culture.

Positive Influence of a Jesuit Education

When asked to describe what gives significant meaning to the faculty environment, several study participants talked about the positive influences of a Jesuit education. Again, several participants strongly emphasized Jesuit as opposed to referencing Catholic. This commonality of experience for some study participants endorses the Catholic and Jesuit principles of social justice and moral development. In particular, there were numerous references to *cura personalis* (mind, body, and spirit) that forms the holistic foundation for Jesuit education. The intent of *cura personalis* is to guide faculty members and others in the creation of a caring and holistic teaching and learning environment. James talked about a faculty member's wife who was dying of cancer. For a year, the faculty member was relatively non-productive because of life events and the close relationship with his wife. After his wife's death, he entered James's office and apologized for what he knew was a less than stellar performance during the past year. He mentioned how he planned to thank all of the faculty and others in the department for their support and the manner in which they continued to treat him as a person in need of comfort, rather than a piece of machinery that was broken. "This represents our culture--we care for each other and our students" (James).

According to several participants, the importance of *cura personalis* is reflected in the curriculum with what the students are taught, how they are taught, and with emphasis on caring for others. "We try to ensure that they are attended to spiritually through classes like philosophy and theology and through encouraging them to practice the spiritual side of themselves" (Ruth). Two study participants talked about how mindful they are of caring for each other. "I go to a conference and hear other people complain about where

they are and the problems they are facing, and then I reflect on my support and sense of belonging and think, why would I want to leave here?" (Ruth). According to Frank:

We teach to the whole person, not just the mind, but to the spirit. There is a sense that I can really feel that and feed that and, in many cases, the students, especially the younger students that are coming in, I don't think they grasp the significance. But it is like planting a seed. You can see it especially with the juniors and seniors; they are starting to catch on about how valuable their experience is here at SJ University. There is a sense of community and solidity here. At SJ University, our values are explicit and they are implemented here, our social values and the emphasis on justice. I never really got that sense at a big state school; it was never something that characterized the university, where it has a distinct personality here. It has a mission and is more than just lip service, it is really implemented. You see it with the students and with the faculty.

When asked what makes Catholic and Jesuit education better than other sources of education, James responded:

A friend, during a conversation about private universities, pointed out that one of the things we do better is provide more doors for students to get answers. They may be called chaplains, they may be called advisors. This comes back to the old hackneyed phrase, hackneyed because I think we use it too much, *cura personalis*, care for the whole person. There are lots of places on this campus and a lot of faculty persons that students know they can go to.

James continued, "On the undergraduate level, I think we do a lot to build that fuzzy thing called community. Despite the problems, we do take more seriously the curriculum

outside the professional colleges, the liberal arts, humanities, and foundational curriculum." According to Paul:

The Jesuit legacy is one of excellence, one of real intellectual butt-kicking, not surrendering to any lowest common denominator, always demanding to ask the toughest questions, to provide the most thorough answers, to be well versed in writing as well as in verbal presentation. That kind of intellectual excellence is where we see the word Jesuit play out at SJ University.

Rebecca believes the purpose of Jesuit education is important:

I think a university, and especially a Jesuit university, has a responsibility to honor that pursuit of truth by honoring different perspectives. The Jesuits particularly have this wonderful document on globalization and marginalization. It talks about the purpose of Jesuit education in regard to inter-religious dialogue and justice issues in the world. That we are called to educate our students to be in this large world and not to pass judgment on people because of their cultural experience or their ethnic practices, but somehow to learn about them and have it open up our own world.

On the other hand, not all study participants agreed with the importance or the proclaimed advantages associated with a Jesuit education. Some study participants were not influenced by Jesuit beliefs and educational philosophy. Their teaching, research, and working with students was independent of any religious or spiritual overtones. According to Peter:

I don't think there are any additional challenges that are not at a regular university in terms of you need to publish, you need to be an effective teacher, things like

that. I don't necessarily see that the Jesuit University or community imposes any further hurdles to jump.

Patricia concurs with Peter's beliefs, "I don't think it is a whole lot different than other universities and there isn't anything I would do different than I would do if I was at a state school." Patricia and others added there were opportunities to pursue a life of faith at the university and there is sufficient faith diversity to allow one to follow any path.

Students. The student population tends to be homogeneous, although there are scholarships to bring in economically disadvantaged individuals and minorities. Frank confirmed these characteristics of the student population, "There tends to be a student population with similar geographical, social, and economic backgrounds, this has its pros and cons." All study participants reinforced this purpose and commitment to students and believe their support for this educational purpose aligns with the overall identity, culture, and mission of SJ University. When questioned about their contributions as lay faculty members, they often responded in terms of the attention given to the needs of what they referred to as "their" students. Their passion and dedication to students formed a commonality of experience for all 12 study participants and contributes to the positive influence of a Jesuit education.

Responses varied when they were asked how they incorporate spiritual, religious, or faith development as part of the curriculum or with university-sponsored activities. There are no mandates to include any type of spiritual, religious, or faith-related objectives into their courses. Many of the study participants referenced the required courses in theology and philosophy for undergraduate degrees, yet there are no requirements for students in graduate degrees or professional programs. Several

participants talked about social justice and the service project requirements for undergraduate students as a means of addressing Catholic and Jesuit values and traditions mentioned in the statement of educational purpose. So what makes a Catholic and, in this case, a Jesuit education distinctive from a secular college or university education, and what roles do lay faculty play in the development and perpetuation of those distinctive attributes? These questions form a central theme in the literature and are the basis for ongoing discussion about Catholic and Jesuit identities and missions in higher education. Paul provided his perspective on how lay faculty members contribute to Catholic and Jesuit identities, missions, and the spiritual engagement of students:

I think many faculty members do not do anything overt. An observer may not see it, could not measure it, probably the parents would miss it. I think it is more subtle. You have to be here long enough, you have to “wear the skin” for a while. I think of conversations with my colleagues, and I am convinced they are very, very, moral people. They believe there is a right and wrong, and they are trying to provide a sense of right and wrong to their students. I believe this has religious underpinnings. I think it is a very spiritual exercise, but it is not one you would hear if you took notes in the classroom. Although I think if you could observe every interaction between a faculty member and the students. he or she is advising. The way you ask questions about what the students did over the weekend. There are just so many subtle nuances in which the basic morality of faculty members comes into play. I think it is a major energy source for the fulfillment of SJ’s religious mission.

Yet several study participants with experience in secular colleges and universities admitted there were no differences for them at SJ University based on their work expectations and their interactions with students. These study participants were also quick to point out that the opportunities to live a life of faith are available if students, faculty, and others, so desire. The opportunity and religious openness that encourages participation and provides the religious rituals and means for this participation, could be the most distinctive quality that links the identities and missions of Catholic, Jesuit, and university.

Service learning Lay faculty members are expected to participate with service learning. The service learning program is an academic program providing students with the opportunities to perform meaningful community service as part of their required course work. Based on the university's description of the program, approximately 900 students from 60 university courses, provide services to 125 community agencies each semester. The philosophical basis for service learning is generally found in religious doctrines and traditions, along with cultural influences. Catholic social teaching and Jesuit beliefs support and encourage service to communities. Service learning links directly to the Catholic, Jesuit, and university missions and was frequently referenced by study participants as a significant value associated with the identities and culture of the university. An objective of the program is to create opportunities for students and faculty members to make connections between the theory and activities of the classroom and the environmental conditions and needs of the community.

It is not just enough when we incorporate service learning into our classrooms. It is not--here are the nice rich white students going into the ghetto to help young

black kids read. It is rather--helping them try to understand the conditions in which the kids are living and helping them try to understand how we can move forward. You don't get that at a state institution. It is not indoctrination in the sense that students are forced to do that, it is just the things we encourage them to value when they come in. (Ruth)

Several participants referred to SJ University as a bridge to the community, allowing students to perform service learning projects for the benefit of community residents. "Our student population is very service active. They want to give something back, which is a little different than the students you get in a state school" (Peter). The university's connection with its community extends both its commitment to dialogue and its commitment to educating the whole person. "I think that is the way the Catholic, Jesuit identity comes out, in service to the community" (Ruth). Faculty members are also encouraged to engage the principle of service, "There is a desire that faculty be engaged with students, that they get involved with the larger projects of service, either through the university or on their own time" (Frank). Patricia also believes there is a connection of service learning to faith:

The biggest place where they do work with the whole idea of faith is really contributing to the community and encouraging students to do service projects, encouraging them to reach out to the community, and we have the advantage of being in a city for that, because there are things that can be done here.

Two study participants expressed the lack of opportunities and time to engage students in a reflective process related to their service learning. All study participants agreed that creating awareness of social issues and needs in the community provides a spiritual

growth for the students. It also appears to have additional benefits for university members. According to Barbara, "When you work at SJ University, you have a certain weird form of local worship that I have not experienced anywhere else." This statement supports the comments made by other study participants about the strong cultural commitment and excellent town and gown relationship SJ University has with the community.

Summary of Findings

This study seeks to understand the impact of the laicization phenomenon and the meaning lay faculty members attribute to their lived experiences at a Catholic university. To facilitate this understanding, data were collected from conversations with 12 lay faculty members. Data analysis was performed using the five-step process consistent with the methodology noted in Chapter III. Three themes and six sub-themes were identified and the meanings were verified by the study participants based on their perceptions and lived experiences. This study found that significant financial, physical, and human resources are devoted to creating and sustaining a religious identity. A caring and nurturing environment exists for students. There is enthusiasm for *cura personalis* and support for service learning. Lay faculty strengths lie in their skills and abilities that support learning and promote intellectual development. Moreover, lay faculty members bring an increased professional competence and credibility which serves the university mission.

In addition to their strengths, some study participants have identified challenges and opportunities for SJ University. The understanding of what it means to be a Catholic, Jesuit university and contributions to the Catholic and Jesuit cultural identity and mission

were highly variable among study participants. The need to establish a balance between teaching, research, and service was frequently mentioned by study participants. Several participants voiced the importance of educating new faculty members about Catholic and Jesuit beliefs and traditions. Participants expressed the importance of shared governance activities and the willingness to do more for the university. For several study participants, their perceptions of a strong male culture, top-down management, lack of transparent communication, and the need for parity with gender equity issues does provide opportunities for additional discussion and action in the future.

The mission of a university is a continuous quest for truth through its research and the preservation and communication of knowledge for the good of society. A Catholic, Jesuit University participates in this mission with its own specific characteristics and purposes. There are limitations to what private, Catholic, Jesuit universities can do without the direct support of public tax dollars. Building endowments to lessen the reliance on tuition dollars and increasing enrollment become important goals. Despite this increasing market-driven demand, SJ University has directed significant resources to support the ongoing development of a Catholic, Jesuit religious culture in support of their mission. Based on the findings of this study, lay faculty members sustain the success of the university's mission with their teaching, research, and service. However, room for improvement related to gender equity and leadership issues has a negative impact on the faculty identity of some female faculty members that is manifested with a reduced sense of belonging, acceptance, and identification with their departments and the university. For these reasons, the essence or underlying meaning of the lay faculty experience at SJ

University can be significantly different for some lay female members in contrast to the experience of the lay male faculty members.

CHAPTER V

DISCUSSION, CONCLUSIONS, RECOMMENDATIONS, IMPLICATIONS, AND SUMMARY

This study examined lay faculty members' perceptions that form the essence or underlying meaning of their lived experiences at SJ University. The findings of the study provided an understanding of the issues important to the study participants in support of Catholic, Jesuit, and university missions. The recommendations reflect the primary issues of importance that developed from the conversations with study participants. The official university statements used in the discussion are identified as University Documents at the concluding entry for each document.

The perceptions and lived experiences of the study participants contribute to the identity and image of the university. The findings of this study thus reflect and contribute to understanding the essence or central underlying meaning of the lay faculty experience in a Catholic, Jesuit university, the roles lay faculty members play in the development and perpetuation of a Catholic, Jesuit identity, mission, and culture, and how lay faculty members perceive the Catholic, Jesuit, and university mission. Using historical events as a framework, this study has focused on understanding the lay faculty contributions to sustaining a religious culture and mission consistent with the intent of *Ex Corde Ecclesiae* (ECE) in a Catholic, Jesuit University.

Catholic colleges and universities also provide unique challenges for educational leadership, challenges that are often understated or overlooked in higher education. One

significant challenge is how to sustain a religious culture in light of the greater portion of lay faculty members. A generational difference in leadership without the traditional religious framework provided by priests, brothers, and sisters also adds to this challenge. Equally important is the development of a culture that aligns with the stated values and principles of a Catholic, Jesuit university.

This chapter will discuss the three themes identified with the hermeneutic phenomenological inquiry focused on the perceptions and experiences of lay faculty members in a Catholic, Jesuit university. Each theme is discussed in the context of the relevant published literature. Conclusions and recommendations are followed by the implications for future research. The chapter concludes with a brief summary.

Discussion

The Catholic Church has experienced two major transitions as part of its adaptation to American society. First, the transition from vowed religious clergy to laity in all aspects of Catholic life from parishes to hospitals and universities has marked the arrival of a new leadership that is different from the historical influences and leadership of priests, brothers, and sisters. This laicization phenomenon has transformed organizational identities and cultures through the actions of faculty members, administrators, and trustees of Catholic colleges and universities. Second, this diversity is compounded by the generational evolution of Catholicism in the United States influenced by the Vatican II Council (1962-1965) and the engagement of modern society.

The Vatican II Council called for respect of modern learning, the autonomy of social sciences, and a greater role for lay Catholics in the daily operations of Catholic institutions. As an outcome, conservative and liberal interpretations have emerged and

often disagree on what it means to be a Catholic college or university. In 1967, the Land O'Lakes statement created what some scholars call a wholesale loss of Catholic culture (Bollag, 2004). The statement opened the door for lay Catholic and non-Catholic presidents of leading Catholic colleges and universities to declare independence from Church control and fully engage secular academic standards and culture in the United States. In 1990, the Vatican attempted to re-establish control with the release of *ECE*. *ECE* provided specific mandates focused on sustaining Catholic culture, identity, and influence in colleges and universities by requiring a critical mass of lay Catholic faculty members.

Theme 1: University is a Noun, Catholic is an Adjective

The profile of faculty members in Catholic colleges and universities has changed dramatically in the past 50 years. Priests, brothers, and sisters in Catholic colleges and universities have been replaced with lay faculty members, many of whom are not Catholic. There have been similar changes within the ranks of administrative leadership and governing boards. Much of the scholarship focused on this laicization phenomenon in Catholic higher education predicts a loss of religious culture associated with the decline of vowed religious members and the need to effectively compete in the marketplace of secular education (Borrego, 2001; Heft, 1999; Marsden 1994; Marsden & Longfield, 1992; McMurtrie, 1999). On the other hand, there are others who believe that the laicization of Catholic higher education has produced business prosperity, and the laicization of Catholic colleges and universities does not necessarily mean secularization (Gleason, 1995; O'Brien, 1995).

Younger faculty members and specific disciplines may also be less involved with Catholic traditions based on Dwyer and Zech's study in 1996 involving 207 Catholic colleges and universities. They found that older faculty members and those who had been teaching longer are more connected to their institution's Catholic culture. This may be simply life-cycle differences but, for lay faculty members who are Catholic, the difference could be a reflection of their pre- or post-Vatican II exposure to different thinking and educational experiences. This does suggest that focusing religious education activities at younger lay faculty members could contribute to their understanding of Catholic intellectual traditions and Jesuit values and beliefs. There is also the more global Jesuit issue of mission, faith, and justice. Maloney (1999) believes that GC 34's Decree 13, *Cooperation with the Laity in Mission*, has created controversy on linking faith and justice, which could be a source of confusion for some lay Catholic and non-Catholic faculty members.

Holtschneider and Morey (2000) believe a core group of Catholic faculty with strong faith convictions can sustain a Catholic religious culture and identity. Others, like Dwyer and Zech (1996), believe a critical mass (greater than 50%) of Catholic educators will be required to foster the integration of faith and intellectual life in Catholic colleges and universities. The scholarship of Dwyer and Zech (1996) and Zech (1999) has reported the sensitivity of these relationships for some faculty members as touching a raw nerve. Their study documented a range of responses to questions about faculty support for religious culture, identity, and mission that concur with the findings of this study. Many of the faculty responses were supportive of the institution's Catholic culture, identity, and mission, while as Zech (1999, p. 5) noted, "Some were indifferent or even

openly hostile to the notion that the Catholic culture of their school should be important because it would hinder the institution's ability to be first-rate." Zech also mentioned generational differences of faculty members. These generational differences among faculty members require a greater effort to educate younger faculty members (Zech, 1999).

Some scholars have proposed that statements of Catholic commitment serve as sufficient evidence of religious culture, identity, and mission. The religious culture is expressed at SJ University, "in the choices of curricula, the sponsorship of programs and activities devoted to the cultivation of religious character, and the ecumenical outlook and support for Catholic and Jesuit beliefs and values" (University Document D). These types of official documents proclaim the Catholic and Jesuit natures of the universities, often coupled with strong departments of theology or religious studies, ministry programs, and the presence of vowed religious members in administrative positions. Others, like O'Brien (1995), believe a campus atmosphere marked by personal concern for students, a warm and welcoming community, cooperative programs with the local church, a generosity to people in need provides evidence of a religious culture and mission. Yet still others like Dwyer and Zech (1996) insist that policies consistent with the guidelines of *ECE* requiring a critical mass of Catholic faculty and administrators must exist to validate a true Catholic culture and identity.

There has been considerable discussion in the past two decades on the topic of developing a critical mass of faculty members in Catholic colleges and universities. *ECE* states, "In order not to endanger the Catholic identity of the University or Institute of Higher Studies, the number of non-Catholic teachers should not be allowed to constitute a

majority with the Institution, which is and must remain Catholic” (Pope John Paul II, 1990, 4.4). In response, some Catholic colleges and universities have increased the number of Catholic faculty members by hiring for overall mission which includes consideration of their religious missions. Sullins (2004) confirmed the benefits noted by Dwyer and Zech (1996) of hiring Catholic faculty members. Catholic faculty members expressed stronger support than non-Catholics for the institution’s religious mission and more support for improvement of religious character. Sullins (2004) concluded, “Catholic faculty are much more likely than non-Catholics to have an appreciation for what the institution could become” (p. 88).

Morey and Piderit (2006, p. 105) list four characteristics that suggest a faculty member’s capacity to fully contribute to the religious mission of the Catholic university:

1. Appreciation of and willingness to support the central role that theology and philosophy play in the academic life of a Catholic university;
2. a willingness to acknowledge and support the Catholic university’s responsibility to serve the Church, as well as the academy and society;
3. a willingness to help students make the connections between the Catholic tradition and the issues that emerge in a given discipline; and
4. a willingness to support and encourage the deepening and maturing of faith among all students, Catholic and non-Catholic alike.

To obtain all of these characteristics in a critical mass of faculty members would require hiring for the religious mission of the university, directing resources to the religious education of faculty members, and the support and commitment from lay faculty members to participate with these efforts. For many Catholic colleges and universities,

the conversations now focus on a core of concerned lay Catholic faculty members to promote the Catholic culture and identity.

The discussion continues about the overall importance of having a critical mass of practicing Catholics as faculty members in a Catholic university. Currently, 45% of SJ University's lay faculty members are Catholic but how should critical mass be defined, 50%, 25%, or some other number? Would there be a need to divert as many resources to support a religious culture and mission if more faculty members were Catholic?

Burtchaell (1998) believes it does require Catholic faculty members to be a Catholic university. Moreover, Burtchaell (as cited in McMurtrie, 1999, p. 5) endorses the importance of connecting faith and intellect, "Not simply Catholics on the list somewhere, but Catholics whose lives, faith, and intellect have a synergism between them." How Catholic colleges and universities have responded to the vision and intent of *ECE* adds to the uncertainty about the future of religious culture, identity, and mission. Many Catholic colleges and universities are trying to balance the two dimensions of their cultural identity, one secular and one religious, creating challenges that are different from the traditional secular university. Claiming a Catholic identity, Catholic colleges and universities have canonical status under the law of the Church and the obligations incurred under an ecclesiastical legal system (Morey and Piderit, 2006).

Historically, Catholic colleges and universities have also avoided violating the Establishment Clause of the First Amendment (O'Brien, 2002). This doctrine states:

Government aid supporting the secular educational functions of religiously-affiliated institutions is permissible as long as the institution is not pervasively sectarian. In a pervasively sectarian institution, the religious aspects of the

institution are interwoven with secular practices, making it impossible to fund the institution without promoting the religious mission (Holcomb, 2006, p. 832).

Faculty members that teach according to the academic requirements of the discipline provide a means of avoiding challenges associated with being classified as a pervasively sectarian institution. *ECE* endorses the mission of a Catholic university and encourages the development of a stronger Catholic culture and identity. On the other hand, Catholic colleges and universities that are private business corporations must balance the corporate agenda with their canonical obligations. How Catholic colleges and universities have chosen to meet the obligations of *ECE* and build support for their religious missions is highly variable between colleges and universities.

SJ University approaches the topic of Catholic culture and the hiring of faculty members through a specific department in order to advance the awareness and realization of the university's identity and mission in the dimensions of everyday life:

The various policies and programs that support hiring for mission at SJ University have been created to assist search committees and others responsible for hiring to consciously and deliberately consider SJ University's mission in the selection process. They bring into focus important questions for the university community:

1. What is it about our Catholic, Jesuit, humanistic heritage that we must understand and promote in order to be true to our identity;
2. in an era when the burden of our spiritual and religious heritage cannot be borne solely by the Jesuits on our campus, what explicit efforts will we make to hire women and men who can advance and animate that intellectual tradition of faith and justice long into the future;

3. once we have welcomed a new colleague to our campus, how can we support him or her in mission education and engagement;
4. how will all of these efforts ultimately affect students and the transformational education we seek to provide for them; and
5. who do we want to be and who do we want those we invite into our community to be? (University Document A)

The department also sponsors a variety of workshops and seminars for other university departments focused on various themes of Catholic, Jesuit culture and Ignatian spirituality. The Jesuit community has also provided generous endowments to establish support for Ignatian Spirituality, dedicated to the promotion of Ignatian spirituality among faculty and staff members that provide opportunities for exploring spirituality in everyday life.

SJ University has acknowledged the importance of planting seeds for the future and has taken action consistent with the literature's call for educating faculty about the religious culture, identity, and mission of Catholic colleges and universities.

The purpose of education about Catholic identity is to introduce new faculty to Catholic intellectual traditions and commitments in higher education in order to enable them, via their research, teaching and advising, to carry on and strengthen these traditions and commitments. Most new faculty, both Catholic and non-Catholic, have a limited understanding of Catholic higher education and how it differs from secular higher education, and they ordinarily have given little thought to how they might contribute to Catholic identity and mission. The role of faith in an educational atmosphere often dominated by reason seems at first very foreign.

However, as new faculty participate with colleagues and the instructors in discussions of the readings for this seminar they come to have a much better appreciation of the centuries-old Catholic commitment to the mutually reinforcing roles of faith and reason in Catholic higher education and how they can contribute to this tradition. (University Document B)

At the time of data collection, one of the study participants had completed this program and reported a new appreciation for Catholic social teaching and Jesuit principles that are so intertwined in the culture and mission of the university.

Meetings with faculty members about Catholic culture and identity are important for sustaining the intent of *ECE* but will it be enough to build a strong bridge between lay faculty members and the development of a religious culture, identity, and mission? Do lay faculty members have the time and the willingness to engage in these efforts? Do boards of trustees and administrators wish to close the gap between religious identities and faculty support for the religious mission? Will the secular culture and identity of an intentionally pluralist university, like SJ University, eventually replace the religious culture, identity, and mission as the decline in Jesuit priests continues or with other changes that address the secular needs of the university? These questions highlight the uncertainty of the future for the religious identities and missions at SJ University.

Researchers have described how some private colleges and universities begin to lose their religious identities and special educational environments when they broaden their university mission to increase their enrollments (Morey & Piderit, 2006). The study participants clearly articulated that SJ University is a business and must meet the demands of the higher education marketplace. This was confirmed by the administrators

and implies the need to build and sustain a business that can compete in a secular higher education environment. To compete requires the adoption of a secular higher education business model and the necessary financial, physical, and human resources in concert with an effective marketing program. The business culture, identity, and mission blends with the religious culture, identity, and mission to form the organizational culture, identity, and mission. The resulting governing structure may adopt different business models as the independent board of trustees defines their relationship with the sponsoring religious community.

Lay faculty members and the leadership of Catholic colleges and universities have unique and often complex challenges that are not present in the more traditional secular colleges and universities. They must balance a corporate business identity with the religious identity of the organization. These interrelationships between multiple identities and missions increase the complexity of creating a common organizational identity in Catholic, Jesuit colleges and universities. Lay faculty members experience a dynamic secular business-sectarian religious relationship influenced by the internal organizational culture (e.g., symbolism, rituals, and values) and the external influences of discipline, professional societies, and personal beliefs. The individual lay faculty member's identity is a composite identity that supports, tolerates, or opposes this secular-sectarian relationship. Lay faculty members may not be hired to promote Catholic, Jesuit, but they will ultimately come face-to-face with the uniqueness of this relationship and the policies and practices that support it. An example of this relationship is expressed with prayer prior to a business meeting. Most commonly the business meeting would be focused on the secular business agenda and includes sectarian prayer. Moreover, the business and

academic affairs of operating a corporate university can be difficult to align with sectarian Catholic, Jesuit cultural values and principles. For example, resources have to be allocated to sustain a Catholic cultural identity. From a business perspective, this does influence profit margin and overall financial performance. Tensions related to allocations of resources could develop in this type of coexisting relationship.

Organizational culture and the evolved cultural identity is the set of values, assumptions, and beliefs shared between leadership, faculty, and staff members about the central, enduring, and distinctive characteristics of the organization (Albert & Whetten, 1985). It is important to note the difference between organizational identity and organizational image. Organizational identity represents the perceptions of organizational insiders created from interactions between organizational members. Organizational image is the way senior leadership and the board of trustees want the organization to be seen by external stakeholders (e.g., parents, students, alumni, potential new faculty members). Image reflects the external marketing and branding of the organization and the appraisals of the organization by these external stakeholders. The existence of an organizational identity and organizational image is not specifically related to Catholic, Jesuit colleges and universities; it is common to all organizations. Nevertheless, it creates yet another relationship that must be managed to prevent the development of a gap between espoused values and integrated values.

Academic departments can develop identities and images congruent or incongruent with the organizational identity and image. Team leadership implies a common goal that focuses the development of congruence among all levels of identity and image within the organization. Several female study participants were influenced by

the marketed organizational image. For them, the cultures and resulting identities found in their respective academic departments were entirely different from the department and organizational images they were exposed to during the recruitment process. This type of incongruence contributes to employment turnover and becomes counterproductive for the organization. Equally important, in these types of situations the language of the organization and academic departments (stated values and principles) does not translate into the interpretive language of the lay faculty members.

Theme 2: Heart of a Teacher

The work of college and university faculty members throughout the nation has grown in quantity and complexity during the past several decades. Institutional roles include teaching, advising students, serving on committees, building relationships with internal and external stakeholders, and participating with the strategic direction of their respective departments as chairpersons and involvement with governance. Many are involved with scholarly activities to include peer reviewing, conducting research, and preparing journal articles, either as tenure track or tenured faculty. Some are involved with consulting services and various civic activities. There has also been a diversification of faculty members with the emergence of women and other minorities engaging in what was once historically white male work (Schuster & Finkelstein, 2006). Considering the traditions and leadership of Jesuit universities, the transition from vowed religious to laity has been superimposed on the emergence of lay female faculty members and administrators. At SJ University the tensions between the traditions and transitions influence the culture, identity, and mission of the organization. How these tensions will manifest themselves in the next decade remains a challenge for the university leadership.

Second Class Citizens

The American Association of University Professors (AAUP) report of October 2006 focuses on gender equity indicators from 1,445 institutions. The report blames institutions of higher education for what they call the “accumulated disadvantages” of female faculty members and states that women have not been welcomed into the academy and confront inequity hurdles when participating with the tenure process. According to the report, it will take decades for women to reach parity if hiring practices, offers for tenure, and salaries for women continue at the current rate. In 2005-2006, women occupied 44.8% of tenure track positions and 31% of the tenured positions, 24% of the full professorships, and earned a salary that was 81% of men’s, a figure that has changed only minimally in the last 30 years. Clearly, there is room for improvement at SJ University and throughout the nation.

The female participants in this study frequently mentioned the small number of female academic administrators, concerns about faculty leadership, and gender equity issues. The framework for conversations on gender equity issues has been created by the Society of Jesus and the GC 34’s statement on the situation of women as noted by Barth (1999):

The challenge of the legacy of systematic discrimination against women, which is embedded within the economic, social, political, religious, and even linguistic structure of our societies (p. 39).

According to Barth (1999), gender equity issues require raising the consciousness of everyone, especially administration and faculty, about the injustices against women still prevalent in the structures of our society. The potential for these issues to have a negative

impact on the organizational culture and mission is real. Berg, Csikszentmihaly, and Nakamura (2003) noted that employees must endorse the values and visions that are reflective of the mission in order to maximize efficiency and productivity. If the principles and values associated with the university mission (e.g., faith, excellence, leadership, service) are not consistent with the actions related to gender equity or faculty leadership issues, a demotivational culture may develop among faculty members impacted by these issues (Scholtes, 1998). This type of cultural influence distracts from the focus on mission and generates behaviors consistent with the lack of a shared vision (e.g., dissatisfaction, poor interrelationships, frustrating meetings, reduced commitment to the mission, etc.).

Stained glass ceiling. Beadle (2006) analyzed the *Association of Jesuit Colleges and Universities (AJCU) Directory* data between 1992-1993 and 2004-2005 to determine the increase or decrease of women in administrative leadership roles. She called her final report on this topic a snapshot of AJCU colleges and universities and believes that a stained glass ceiling does exist for women at AJCU institutions:

During the 1992-1993 academic years from assistant dean to vice-president there were 105 women; in 2002-2003, there were 183 in these positions. The numbers are not as encouraging for women at the vice-presidential level. In the 1992-1993 academic years for the positions of president, executive vice-president, provost/academic vice-president, 15 women held these offices. In 2002-2003, 17 women held these positions. In 2004-2005, there was a decrease of women in these positions to 14. If a glass ceiling exists it seems to be situated between the vice-president and executive president positions as the growth below those

positions is greater than the growth above. It also appears that it is more difficult for women to advance into academic affairs than other areas of the universities.

(Beadle, 2006, p. 7)

SJ University has made some progress, according to Maranto (2006), with an increase of women in leadership positions. The provost is currently a woman, but she has recently resigned from her position. Based on Maranto's data, 2 of the 11 deans and 10 of the 37 department chairs are women. Data analysis for this study confirmed two female deans at SJ University, one in the college of nursing and one in library services. The following chairpersons were identified from a review of university documents: two in the arts and sciences; two in business administration; and one in the college of health sciences.

Breaking through the stained glass ceiling provides challenges for women in AJCU institutions, but they have made progress. Moreover as Beadle (2006) notes, the perceptions and culture add to the challenges and make the stained glass ceiling more difficult to break. She also believes the gains that have been made are often associated with the actions of individual women who have the courage to stand up, often by themselves. Hayes (2006) acknowledged the changes for women in AJCU institutions; the number of women faculty members has increased and they have an increased presence in leadership roles when comparing the data from a decade ago. She adds the Board of Trustee's chairpersons at several Jesuit universities are women. Nevertheless, she also identifies a need for more improvement and notes the environment of Jesuit colleges and universities reflects male history and traditions, where most decisions are made by men, the faculty ranks are often dominated by men, and the statues and pictures in various locations on Jesuit campuses are of men.

Academic rank. Nationally, despite the significant increase in the number of women obtaining doctoral degrees, they hold only 24% of the full professorships in the United States (West & Curtis, 2006). *The AAUP Faculty Gender Equity Indicators Report* authored by West and Curtis (2006) indicates that women are closer to men in achieving professor status at community colleges in comparison to doctoral institutions. In 2005-2006, women (47%) came close to achieving parity with men (53%) as full professors in community colleges. In comparison to doctoral institutions, women were at 19% as compared to 81% for men. Of those who have full-professor status at SJ University, 14.8% are female faculty members in contrast to the 85.2% of male faculty members. According to Maranto (2006), this is an increase from 7 full professors in 1997-1998 to 19 full professors in 2004-2005, out of approximately 600 full-time faculty members. Study participant Lisa stated that there are 14 female full professors out of 133 female faculty members, representing an increase from 4 in 1999. As noted by the AAUP report, with this slow rate of change women will not achieve parity in full professorships for many years. SJ University has one of the lowest number of full female professorships among Jesuit colleges and universities (Maranto, 2006). Public universities must also take steps to address this situation. The lowest in the nation is North Dakota State University (NDSU). Of those who have full-professor status at NDSU, 6.7% are female faculty members in contrast to 93.3% of male faculty members (West & Curtis, 2006).

Tenure. Obtaining tenure for female faculty members has also been a national problem with considerable variation among colleges and universities. According to the AAUP's report, the proportion of female faculty members among the ranks of tenured faculty varies from 8% at the University of Missouri-Rolla and 10% at North Dakota

State University, to 43% at the University of California in San Francisco. This range is difficult to fully explain without the data to better understand female faculty experiences with the tenure processes in these institutions. Based on the AAUP report, SJ University reports 24% of female faculty members have achieved tenured status. Study participants believe the key to achieving tenure status at SJ University is the assistance and encouragement received from the department leadership. Some departments have better methods for leading faculty members in the tenure process; this factor, according to the study participants, makes a huge difference in the overall tenure success rate. They also mentioned that family responsibilities are often different for women in comparison to men which typically does not receive much consideration. Equally important, achieving tenure and being promoted translate into greater opportunities for higher salaries.

Salary equity. The lack of salary equity was a common focus of conversation among the female study participants. When the issue was mentioned to the male study participants, all acknowledged concern and supported efforts to create parity for their female colleagues. Nationwide there is a gap between the average salaries of full-time male and female faculty members. Comparing the aggregate salaries of all professor ranks, female faculty members earn about 83% of what male faculty members earn (West & Curtis, 2006). Considering the national data, the claim made by female study participants could be correct but, as they noted, the university is private, and the salary data for comparison is not public. As mentioned in Chapter IV, study participant Linda believes part of the problem stems from the inability of new faculty members to effectively negotiate a starting salary. West and Curtis (2006) believe women are just simply hired at lower salaries, even within the same fields.

Leadership. Attitudes toward gender equity issues are often reflected by the leadership culture. Several female study participants discussed the dominant male influences and leadership that exists at SJ University. Two participants talked about feeling like naughty children, while several others claimed to have good leadership within their departments and colleges, although they mentioned problems within other departments. Male participants were satisfied with their academic leadership and were supportive of their departments. It is difficult to interpret the meaning of these perceptions and experiences without additional research on this specific issue. One could speculate about academic leadership styles and suggest they are more paternalistic as described by Gallin (2000). Kezar (2000) believes that individuals conceptualize campus leadership differently based on how they are positioned within certain groups on campus. Male study participants as part of the “in group” would view leadership styles with different lenses. Schein (2004) and others have identified beliefs as building blocks of culture that form a significant and important component of leadership. Some values and beliefs can be passed on for centuries, influencing leadership styles. Equally important, the cultural research on gender and leadership suggests that women define and understand leadership differently in contrast to the more well-developed male models of leadership. Women view leadership in a more collective fashion rather than the traditional individualistic approach; women also endorse responsibility to others, advocate empowerment, and de-emphasize hierarchical relationships (Kezar, Carducci, & Contreras-McGavin, 2006). This may, in part, explain the perceptions of some female study participants.

Task force. The president of SJ University approved the development of a gender equity task force comprised of male and female faculty members and administrators in 1999 to study perceived gender inequity on campus. GC 34, Decree 14, *Jesuits and the Situation of Women in the Church*, was used as a framework to conceptualize the activities of the task force. According to Maranto (2006), quantitative surveys and university data were used to determine gender differences focused on salaries, rank, teaching load and performance, research record, and service activities. Inquiries were made as to the existence of what was called a “chilly climate” for female faculty members with the following outcome:

The perceptions of women faculty at SJ University differed significantly from their male colleagues. Compared to men, women perceived less fairness in evaluation and treatment, felt more excluded from informal networks, perceived more gender harassment (e.g., sexually suggestive jokes and stories, disparaging remarks about women) in their work environment, and more believed that women were excluded from formal positions of power in the university. Women reported greater work-family conflicts, and more than twice as many women as men (48%) said they delayed or altered their desired family plans due to the tenure clock. We found no evidence of systematic differences in teaching or service obligations or merit review between men and women. We did find significant gender differences in salary at hire which show that the difference in starting salaries has effects that continue to the present (Maranto, 2006, p. 17).

Maranto (2006) also notes that most department chairpersons did not perceive morale surrounding gender equity issues to be a problem in their departments. The findings of

the task force in 1999 prompted the development of numerous recommendations with a second implementation task force created in 2001. On December 8, 2003, the president of SJ University made the following statement about gender equity:

While these task forces have now finished their work and the formal process we began in 1999 is now brought to conclusion, it is not as though we can say to one another, well that's that. We have finished with that issue! No, no, gender equity and indeed equity concerns of all sorts must continue to be one of the university's foremost priorities going forward. (University Document C)

In concert with the recommendations, academic deans and vice presidents are now required to include progress on gender equity and diversity in their annual reports. Equity adjustments were also made to the salaries of 20 faculty women, with additional plans to apply a merit allotment to address issues of salary compression. The findings of this study confirm the continuing existence of many similar concerns identified in 1999. In order to meet the intent of GC 34 and Decree 14, there remains room for improvement to fully integrate women into the culture and mission of the university.

Theme 3: The Big Tent

The idea of the big tent welcomes all to the university and for some study participants, their experience denotes an acceptance of different faiths, the pursuit of knowledge, the importance of research and teaching, and a sense of belonging and gratification. Others were trying to cope with meeting the expectations of their positions, the personalities and leadership styles of their department chairs, and how to "fit" within a department and organizational culture that produced confusing and often ambiguous situations and behaviors. At SJ University there are departments and organizational

cultures that have characteristics similar to those of the traditional secular colleges and universities. They share the values, beliefs, and scientific practices of modernity with each department organizing itself around the conventional wisdom of the day.

Department operations are also similar in many ways; department chairs control operations and few faculty members communicate across disciplinary lines. SJ University becomes similar to the traditional secular universities with the more recent incorporation of postmodern thinking and the importance of diversity, tolerance, and acknowledgement of the often unheard or invisible voices (e.g., females, gays, and lesbians).

Yet, Catholic, Jesuit identities and missions appear to influence and sustain the invisibility of some voices and have less tolerance for certain practices and programs. The lay faculty experience at SJ University for some females is significantly different than the experience of the lay male faculty members. Female faculty members are viewed as having different roles, a helping role, certainly not leadership or the ability to influence which is dominated by male faculty members. Female study participants claim this is a source of confusion and creates role ambiguity for them. Other examples were noted in Chapter IV and are discussed later in this chapter. According to Gallin (2000), there is a dark side to Catholic identity in colleges and universities that does not always embrace everyone equally and keeps power within a paternalistic mode. Lay faculty members found this unacceptable and have worked to change this in many Catholic colleges and universities. "They envisioned a family of adults, not children and parents" (Gallin, 2000, p. 124). Does the difference in the lived experiences of male versus some female lay faculty members at SJ University reflect this dark side? Could the differences be related to just poor leadership in certain departments with no connection to a male hierarchical

structure rooted in Catholic, Jesuit traditions? The experience of some female study participants suggests the strong male influence is intrinsic to the characteristics of a Catholic, Jesuit university. For other study participants, it largely depended on the discipline and the academic department. The perceived differences between the male and female experiences at SJ University contribute to the description of SJ University as a confusing and gratifying place to work.

Additionally, there are also the influences of a Catholic, Jesuit presence with university programs and services. The university debit card, as previously noted, cannot be used by students to purchase birth control products or alcoholic beverages. Approval processes for educational programs on campus must align with Catholic, Jesuit beliefs and guidelines. Academic courses have more latitude to accommodate the academic freedom principle but several study participants reported the “norms of the hallway talk” relative to what is acceptable lecture material in the classroom. This appears to be part of the lay faculty socialization or more subtle inculturation process at SJ University. On the one hand, the Catholic, Jesuit nature of the university extends an open heart and mind to all individuals, beliefs, and cultures but on the other hand, the norms of what is acceptable are determined by episcopal authority. For lay faculty members educated as scholars, this situation represents a significant departure from the objectivity associated with the Enlightenment and the influences of the postmodern philosophies that exist today in traditional secular colleges and universities. As noted by the study participants, there is a better fit with the university if one is Catholic, if for no other reason than understanding the thinking that supports many of the decisions.

McMillan and Chavis (1986) defined a sense of community as a feeling that members have of belonging, a feeling that members matter to one another and to the group, and a shared faith that members' needs will be met through their commitment to each other. According to McMillan and Chavis, "The four elements that build a sense of community are membership, influence, fulfillment of needs and rewards, and a shared emotional connection" (p. 7). All of these would generally be acquired through association with department colleagues and to a lesser degree with colleagues outside the university that share the same interests. On the other hand, these elements can also be missing from a department and can contribute to an environment with less common ground, lack of emotional safety, and no sense of belonging. McMillan and Chavis (1986) identified attributes which create a sense of membership in a group or organization. Of these, a feeling of belonging, acceptance, and identification with the underlying assumptions and beliefs of the organization have a powerful influence on membership. This understanding highlights the importance of creating a connection to the culture and identity of the organization and thus establishing a sense of membership for all faculty members.

Individuals with strong management and leadership skills and abilities help employees make connections to organizational identity and mission. Based on the researcher's experience, individuals are promoted to management and leadership positions far too often without the proper education and experience backgrounds. Being a good teacher and scholar does not translate to the skills and abilities necessary to properly lead and nurture a diverse and well-educated workforce. Surgeons are not allowed to perform surgery without a medical school education and the appropriate years of

residency. Are the decisions that are made by managers and leaders so much less significant? Well-qualified and successful managers and leaders are worth the investment.

Several study participants mentioned what they considered to be a high employment turnover for junior female faculty members. Did these faculty members decide to seek employment elsewhere because they were unable to buy into the culture of their departments? Breaking through the cultural ceiling in Jesuit colleges and universities can be difficult (Beadle, 2006). Beadle (2006) also believes that many women experience this culture as a minority and live at the margins, "Living at the margins takes the form of not fully participating, feeling isolated or invisible" (Beadle, 2006, p. 5). This could be a factor contributing to the employment turnover of junior female faculty members at SJ University. As noted previously, McMillan and Chavis (1986) defined a sense of community as a feeling of belonging, a feeling that members matter to one another and to the group with shared beliefs of commitment to each other. Feelings of isolation or of being invisible are not conducive to developing a sense of belonging, acceptance, and identification with the university.

Positive Influence of a Jesuit Education

The positive influences of a Jesuit education at SJ University focus on excellence, leadership, faith, and service. Students are encouraged to search for excellence with a focus on *cura personalis* and the holistic development of intellectual, spiritual, and moral qualities. Future leaders are developed for a complex and diverse world. Social justice is achieved through awareness, advocacy, and service to people and communities. The positive influences of student involvement with activities that build a religious character

also compliment the Jesuit education. Several study participants confirmed what they observed as a spiritual awareness and growth with some students after being on campus for a year or two. This may be true in some cases but there is data that challenge the observations made by the study participants.

Reilly (2003) reported the results of a Higher Education Research Institute (HERI) survey that compared the responses of freshman students in 1997 to those of the same group graduating in 2001 in 38 Catholic colleges and universities. The results were compared with data obtained from students in both secular and Protestant colleges and universities during the same time period. As Reilly (2003) noted, "the HERI data showed that the Catholic colleges and universities are not significantly different from the secular schools in terms of their effect on students' beliefs and conduct" (p. 6). This might come as a surprise to parents and other stakeholders that send their children to Catholic colleges and universities with hopes of either strengthening their Catholic faith or providing for their moral development. Students are graduating from Catholic colleges and universities with values and beliefs that are not compatible with Church teachings (Reilly, 2003). The argument can be made that 38 Catholic colleges and universities does not represent all of the 230 Catholic institutions of higher education in the United States however, as Reilly (2003) points out, "there are strong similarities among Catholic colleges and universities with approaches to teaching, campus ministry, campus life, extracurricular activities, and curriculum" (p. 4). Thus without other comparative data and the similarities between campuses, it is a reasonable assumption to believe that Catholic colleges and universities may be more alike than different in their outcomes. The HERI survey has been challenged on methodology and other points. There appears to be a need to conduct more

research on the outcomes associated with attending Catholic colleges and universities. Reilly (2003) has suggested the reason no other studies have been done is that the findings would be the same. The HERI survey supports the traditionalists' argument that there has been a loss of Catholic culture, identity, and intellectual traditions in Catholic colleges and universities.

On the other hand, Gallin (as cited in Bollag, 2004) believes it is important for students to think about moral and character development and to be exposed to different viewpoints, not "how often students go to Mass and what kind of films or plays can be shown on campus; all of these neurotic points" (p. 3). In addition, data from the National Survey of Student Engagement survey (NSSE, 2004) involving more than 160,000 students at 470 colleges and universities found that Jesuit colleges and universities provide a more enriching campus environment for students based on faculty-student interactions and collaborative learning than other institutions included in the survey. Clearly, there is disagreement between the traditionalists and the progressives on how to define Catholic colleges and universities.

SJ University has defined the characteristics important for fostering a teaching and learning environment conducive to creating a positive educational experience for students and a culture that acknowledges the importance of individual dignity, diversity, and the inclusiveness of the environment for all members:

As a Catholic university, SJ University recognizes and cherishes the dignity of each individual regardless of age, culture, faith, ethnicity, race, gender, sexual orientation, language, disability, or social class. Precisely because Catholicism at its best seeks to be inclusive, we are open to all who share our mission and seek

the truth about God and the world. Through admissions and employment policies and practices, the curricular and co-curricular offerings, and the welcoming and caring campus environment, SJ University seeks to become a more diverse and inclusive academic community dedicated to the promotion of justice. The university's commitment to a diverse university community helps achieve excellence by promoting a culture of learning, appreciation, and understanding. Each member of the university community is charged to treat everyone with care and respect and to value and treasure differences. This call to action is integral to the shared traditions. (University Document D)

The findings of this study conflict with the philosophy of inclusion as noted in University Document D. Comments from some female study participants (e.g., "good old boys," "strong male model," and "top down management") suggest the existence of an insider/outsider distinction and reduced status for some lay female faculty members. This distinction contradicts the principles and values associated with social justice and the elimination of injustice. According to Cahill (1992), there are historical traditions and attitudes that prevent women from being full and equal participants on Jesuit campuses. She also acknowledges the existence of these same attitudes in both faith-based and secular universities. However, she argues that Jesuits have a mandate to challenge this type of injustice and rectify the attitude and behaviors that separate men and women (Cahill, 1992). For this reason, it is important for SJ University officials to investigate the implications of this perceived insider/outsider distinction.

The curriculum also impacts the positive influence of a Jesuit education. The purpose of an SJ University education is to provide a liberal arts education focused on spiritual and moral development as a formation for life:

SJ students, whether traditional or non-traditional, undergraduate, graduate, or professional, come to SJ University to share the commitment to the pursuit of excellence in all things as a lifelong endeavor. They come to join a community whose members--faculty, staff, students, trustees, alumni, and friends alike--believe that education must encompass the whole person: Spiritual and moral as well as intellectual, the heart as well as the mind. As a Jesuit university, SJ embodies the intellectual and religious traditions of the Society of Jesus. Through an academically rigorous, values-centered curriculum, students receive a firm grounding in the liberal arts, preparation for work in a world of increasing complexity and diversity, and formation for life as ethical and informed leaders in their religious, cultural, professional, and civic communities. (University

Document E)

Steinfels (2003) believes the most important way to assess Catholic culture, identity, and mission is through examination of what is taught to students in Catholic colleges and universities. Are the courses taught in the undergraduate and graduate programs distinct in a Catholic way from what would be found in non-Catholic or secular institutions?

Greeley (1990) acknowledges the need for Catholic themes to exist throughout the undergraduate, graduate, and professional school curricula. Steinfels (2003) and other scholars believe the standard requirement is inadequate, and Catholic aspects, themes, and topics should pervade the curriculum in order to foster and sustain a Catholic culture.

According to Steinfels, "If the answer to what is being taught is nothing significantly different than in corresponding secular schools, there is clearly a problem of Catholic identity" (2003, p. 149). The undergraduate students at SJ University are required to take the standard introductory courses in philosophy and theology for an undergraduate degree. As Morey and Piderit (2006) noted, the same courses can be found at most secular universities.

Service Learning. The theoretical support for service learning relates to pragmatism and experiential learning theory based on the early twentieth century work of Dewey (1938). Piaget (1950) formalized the theory of constructivism and proposed that through accommodation and assimilation, people construct new knowledge from their experiences. Kolb (1984) described a four-part experiential learning cycle which has provided the platform for the development of service learning pedagogy. Kolb believes in order to support learning by doing, students must have concrete experiences, opportunities to reflect on and conceptualize the meanings of those experiences, and be able to actively experiment.

Advocates of service learning believe it does promote campus-community partnerships by connecting faculty, students, and staff with community agencies and promotes an awareness of diversity. Critics of service learning believe it should not be mandated as part of the curriculum and claim that service learning is nothing more than mandated volunteerism that wastes learning time (Eyler & Giles, 1999). Defining learning as a change in long-term memory, Kirschner, Sweller, and Clark (2006) reviewed the research focused on the outcomes of guided and minimally-guided learning and believe minimally-guided learning (e.g., inquiry learning, constructivist learning,

experiential learning) pedagogy is less effective for learning than guided learning (e.g., classroom, laboratory) pedagogy. Morey and Piderit (2006) also point out that service is not a distinctively Catholic characteristic and can be found as a requirement for students in a number of secular institutions. Despite the criticism, the practice of service learning continues and has grown nationwide in the past several decades. As noted in the findings, SJ University is a strong advocate and actively promotes service learning for students and faculty members.

The formative principles for service learning are found in the Catholic and Jesuit beliefs of social justice and the importance of dignity and respect for others. Based on the findings in this study, there is a contradiction internally at SJ University between these formative principles of service learning and the working environment for some female study participants. The culture found in some university departments could benefit from the application of the principles that support the policies and practices of service learning.

Conclusions

SJ University's experience with the laicization phenomenon has created a transition from vowed religious to lay faculty members. This study focused on the perceptions and lived experiences of lay faculty members at a Catholic, Jesuit university. Three assertions highlight the results and analysis of the data obtained for this study. First, the essence of the lay faculty experience for female faculty members is different than the essence of the lay faculty experience for male faculty members. Second, lay faculty members are not expected to integrate faith and learning or foster a religious culture and identity for students. Third, study participants view the university as a business and are divided on what it means to be a Catholic, Jesuit university.

The perceptions of lay faculty denote mixed messages and multiple meanings on the topic of religious culture, identity, and mission that contribute to the essence of the lay faculty experience at SJ University. This may, in part, be due to a secular focus on the university as a business and that faculty members are not hired for their abilities to promote the religious culture, identity, and mission of the university. Generational differences, faculty backgrounds (e.g., younger/older, male/female, previous educational experiences with public or faith-based education, religious convictions) also contribute to the variation in support for the religious culture, identity, and mission of the university.

There were study participant differences based on religious faiths and beliefs. These did not provide insurmountable obstacles, although being Catholic was perceived to be an advantage for "fitting in" and understanding the basis for some decisions. For some study participants there were tensions between their faculty identities and the religious identities of the university. They related more to a discipline or department rather than with either of the religious identities. Others favored one religious identity over another and several participants claimed religious culture and identities were not important. There were hopes expressed by some participants that being a Jesuit university would play out in their day-to-day interactions with colleagues. Moreover, they were attracted to the university because of the stated Jesuit principles and values. They became discouraged when this was not the case. This occurs as a result of a gap between the external organizational image (what is stated) and the internal organizational identity (the actual perceptions that form reality). The gap contributes to a faculty member's low identification and reduced desire to sustain an exchange relationship with the organization. As an outcome, the faculty member's concerns will be focused on their own

needs rather than the needs of the organization. Administrators in higher education should not overlook the gaps between the principles and values marketed to external stakeholders and the perceptions of internal stakeholders based on lived experiences.

Lay faculty members do not foster the religious identity of students. As noted in the findings, lay faculty members are not hired to promote religious identities. Study participants were not opposed to the image of a caring faculty but noted busy faculty schedules focused on teaching, research, service, and advising does limit the amount of time for students. A high percentage of students come from Catholic families, although according to study participants this percentage has been reduced in comparison to previous years. What students expect to find in the way of lay faculty support for their Catholic identity is unknown but could be the focus of future research.

The findings of this study and the literature support the increasing workload for faculty members at many colleges and universities in the United States. The significance of this workload and multiple duties at SJ University must be considered in the framework of events that contribute to the perceived increase in the employment turnover of younger female faculty members. As McMillian and Chavis (1986) and others have noted, humiliation can reduce a sense of membership. For some faculty members this may result from an inability to balance the duties and expectations of their positions. This does not imply incompetence because many talented and ambitious faculty members have taken on more than they can manage. However, younger faculty members can easily become overburdened with responsibilities and expectations. If faculty members cannot keep up with the demands, their inadequacy is exposed resulting in a sense of shame and humiliation that triggers a need to distance oneself from the educational community

(McMillian & Chavis, 1986). Combined with the other gender and leadership issues identified in this study the "turnover forces" become significant for some faculty members. It is important for those in leadership positions to understand these factors and assist faculty members with balancing their duties and responsibilities, in particular, younger faculty members.

Financial needs are always a concern. As a private Catholic, Jesuit university, enrollments and endowments are important sources of income. Concern with increasing enrollments may be one of the strongest secular influences as the need for students becomes paramount to the continuing success of the university. There was strong emphasis by participants and administrators on the university as a business and the importance of the corporate model. This corporate influence of the university focuses on educating those that can rise through the ranks to positions of influence in corporate business. This also encourages alumni participation with financial endowments. The alumni have significant influence and provide extensive support for the university.

The general goal expressed by administrators is to be among the best institutions of higher education in the United States. In light of this goal, the future of religious identities remains uncertain as secular identity expands, the decline of Jesuit priests continues, and the diversity of lay faculty members grows to meet the needs of all stakeholders. The cultural complexity that influences the diversity of identities (e.g., faculty identity, Catholic identity, Jesuit identity, corporate identity) creates variable definitions of what it means to be a Catholic, Jesuit university. The perceptions and lived experiences of the study participants accentuate this variability.

A commonality of experience centers on faculty commitment to students, service learning, and *cura personalis*. Nevertheless, the lived experiences of the male study participants were different than the experiences of some female study participants. Female study participants who expressed greater satisfaction with their experiences had discovered ways to exist within the framework of the cultural norms and values of the university. Female study participants who were dissatisfied because of gender equity issues and the negative influences of the strong male model provide evidence of how these experiences can be different for males and females. This experience supports the assertion that at the time of data collection for this study, female faculty members were less respected and were treated as lower status members in some academic departments at SJ University. This assertion also has historical support as evidenced by the internal findings of the university in 1999.

Additionally, financial, human, and physical resources exist to support the religious identity and mission and provide opportunities for faculty, students, and staff members to participate with the religious culture of the university. The existence of these opportunities (e.g., retreats, religious education, service learning) do contribute to the integration of faith and intellect and the religious identity and mission. Faith and spirituality are also an important part of life at SJ University. As a Catholic, Jesuit institution, SJ University provides an environment that fosters spiritual growth in people of all faiths through religious services, community service, and personal and group retreats. Within this framework of an organizational image, it is important to build an organizational identity and culture that acknowledges these principles with internal and

external stakeholders. As James stated, "I would like to think that we are more than just machines, that we can overcome differences and create equality for all."

Participant Recommendations

Study participants were asked a final question to help construct recommendations for this study. The question was, given the opportunity to create positive changes at the university, what would they be? The responses from some participants overlap those of other participants, and some participants stated more than one opportunity for improvement:

1. More opportunities for theology and faith and philosophy to dialogue with disciplines on campus, especially the professionals.
2. We have to design curriculum that does not leave integration of information to osmosis on the part of students.
3. I think it is vitally important for us to find ways to immerse our faculty into Ignatian spirituality through the exercises, understanding the life of Ignatius, and everything that is there.
4. I would equalize salaries based on gender.
5. Recruit more of a diverse student body.
6. I think not everyone should have to adhere to the same standards. We continue to lose good practitioners who make a difference in their students' lives. I think there is a way we could be less rigid and a little more realistic about different fields and the ways in which to be a good faculty member might look differently.
7. I would have transparent policies and procedures from the top to the bottom that applied to all departments.

8. Funding for all forms of research--whether that is sabbaticals or trips or anything that faculty need to do to engage in that, to give them more time and support research assistants. Increase endowments for repairs.
9. Expand what we do in the classroom into the community. We teach our students about social justice, and we encourage service and incorporate service learning into our classrooms but really helping them become more a part of the community and understand that, that takes money and resources and means we do not have right now.
10. Try to identify the next generation's leadership core and get them opportunities to visit other institutions, not necessarily Catholic institutions.
11. I would have more faculty involvement with governance.
12. I would have a less intimidating environment for female faculty.

Implications for Future Research

There is relatively little qualitative research on the perceptions and experiences of lay faculty members in Catholic institutions of higher education. How other founding religious denominations (e.g., Lasallian, Franciscan) influence identities and cultures in Catholic institutions would provide additional comparative data about the lay faculty experience. Future studies may also investigate significant differences in the effect of organizational culture on departmental culture by institutional type across disciplinary fields. An in-depth, qualitative inquiry into the different perspectives that comprise the departmental culture would help understand how institutional and disciplinary forces are manifest in particular departments. Finally, this study could be a longitudinal research project. Follow-up interviews could be conducted with the 12 participants in three to five

years to determine if their perceptions and experiences identified in this study have changed.

Summary

A variety of scholars have speculated on how the laicization phenomenon will ultimately have a negative impact on the distinctive identity of Catholic colleges and universities. Limited qualitative research exists to create an understanding of how lay faculty members contribute to and sustain the religious identity and mission of these institutions. In contrast, even less qualitative research exists on how the traditional cultures found at Catholic institutions of higher education influence the work and socialization of lay faculty members. The information obtained from the participants in this study provides useful insight into the perceptions of lay faculty members about their support for the religious identity and mission of SJ University. There are also identified opportunities for adjusting policies and practices to build a stronger academic community and increase commitment to the university mission.

Catholic colleges and universities contribute to the diversity of higher education in the United States by providing distinctive educational experiences that provide intellectual growth and challenges coupled with opportunities to explore a spiritual existence. The decline in vowed religious faculty members and other leaders committed to the religious identity and mission of Catholic higher education threatens to undermine the distinctiveness of these institutions and decrease the diversity of higher education in the United States. The survival of this distinctiveness requires a commitment to the religious identity and mission and the building of organizational cultures that foster dignity and respect for all members.

Lay faculty, administrators, and trustees have been an effective solution to offset the decline in vowed religious in all Catholic colleges and universities. Lay members have made significant contributions to the growth and success of Catholic institutions of higher education in the United States. How the skills and abilities of laity will be able to sustain a religious identity and mission in the future remains uncertain.

APPENDICES

Appendix A
Interview Protocol

1. Tell me about your role as a faculty member.
2. Why did you decide to work at SJ University? What does it mean to be a faculty member in a Catholic university?
3. Describe the campus culture at SJ University.
4. What beliefs, symbols, and activities do you believe make the university a Catholic university? What are the distinctive factors that comprise a Catholic education?
5. Can you compare the general and Catholic cultural characteristics with those at other campuses? Are academics different in a Catholic university versus a non-Catholic university?
6. What are your perceptions of student life in a Catholic university?
7. What are your perceptions of faculty interrelationships in a Catholic university?
8. What are your perceptions of faculty and administrator relationships in a Catholic university?
9. What is the role of a lay faculty member in promoting a Catholic university?
10. How involved are lay administrators and other lay leaders (trustees) in the development and maintenance of a Catholic culture?
11. What is the essence or the central underlying meaning of the Catholic higher education experience today at SJ University?
12. What does it mean to be a Jesuit (Catholic) university?
13. As a lay faculty member, are Jesuit and Catholic congruent with the mission of the University?
14. What are your perceptions of the relationship between academic principles and religious identity? To what extent does the religious identity influence academic principles? Do tensions exist between the two?
15. To what extent do you believe the university should increase their acknowledgement of or contributions to the university's religious identity?

16. Based on your perceptions, has the transition to increasing numbers of lay faculty had a positive or negative influence on the Catholic culture at SJ University?
17. What are your perceptions of lay faculty abilities to contribute to a campus culture reflective of a Catholic university experience for students?
18. Do you believe the Catholic/Jesuit nature of SJ University presents challenges for a university striving for recognition in research and scholarship?
19. Is it possible to integrate faith and intellect?
20. Are the abilities of ordained clergy for connecting faith and intellect different than those of lay faculty?
21. Are Catholic/Jesuit traditions still dominant at SJ University or has there been a divergence away from those traditions?
22. What influence do lay administrators in Catholic higher education have on Catholic traditions?
23. How do lay administrators influence a Catholic institutional identity at SJ University?
24. What challenges do faculty members encounter as a result of their lay status?
25. Does the Catholic, Jesuit identity of SJ University impact your role as a lay faculty member?

Appendix B

Consent Form

Lay Faculty and Administrators in Catholic Higher Education

You are invited to participate in a research study conducted by Dan Jensen, Educational Leadership Department, under the supervision of Dr. Kathy Gershman at the University of North Dakota. The study will examine the perceptions and experiences of lay faculty members in Catholic higher education.

This study will provide insight for higher education stakeholders and focus on understanding faculty perceptions and experiences and the impact of the underlying meaning on institutional commitment and mission. Participants in the study agree to provide information on their personal perspectives of and experiences with Catholic higher education. The information will be obtained by standard interview procedures using a digital voice recorder and transcribed by the investigator. The interview will require approximately (90) minutes of participant time using an approved interview protocol. Additional interviews may be scheduled to clarify and ensure the accuracy of transcribed comments.

There are no foreseeable risks associated with study participation and the benefits/outcomes of the study may improve the collaborative working effectiveness between faculty members and higher education administrators in Catholic higher education. No compensation is available to study participants for this research project.

Information from this study including the information provided by you, will remain confidential and will be disclosed only with your permission. All data and consent forms will be kept in separate locked cabinets for a minimum of 3 years after the completion of the study. Only the researcher, the adviser, and people who audit IRB procedures will have access to the data. After 3 years, the data will be shredded.

Study participation is voluntary, and your decision whether or not to participate will not change your future relations with the University of North Dakota. If you decide to participate, you are free to leave the study at any time without penalty. Your decision, whether or not to participate will not affect your current or future relations with the University of North Dakota.

If you have questions about the research, you may call Dan Jensen at 701-238-5264 or Dr. Kathy Gershman at 701-777-3157. If you have any other questions or concerns, please call the Research Development and Compliance Office at 701-777-4279.

You will be given a copy of this consent form for future reference.

All of my questions have been answered and I am encouraged to ask questions that I may have concerning this study in the future.

Participant's Signature
University of North Dakota
Institutional Review Board

Date

Approved on DEC 13 2007

Expires on DEC 12 2008

Appendix C
Invitation to Participate in the Study

Date

Study Participant

Address

City, State, Zip

Dear [Insert Name]]:

I am a doctoral student in the Educational Leadership program at the University of North Dakota. I will be conducting an IRB approved study at SJ University to better understand the experiences of lay faculty members in a Catholic, Jesuit university. It is my hope to recruit (12) study participants for the study. I would like to conduct interviews with faculty members that have teaching experience as a full-time faculty member, at least three or more years of employment at SJ University, a terminal degree, and a willingness to share personal experiences related to their career in higher education. The initial interviews will require approximately 90 minutes of your time. Additional interviews will be used to clarify or extend conversation on specific topics or issues.

I have received authorization from Dr. WW at SJ University to contact faculty members and spend time on campus. I plan to be on campus for several days to complete the interviews during the week of March 19-23, 2007. If your schedule permits, I would appreciate the opportunity to hear about your experience as a lay faculty member in a Catholic, Jesuit university. If you have questions, or wish to participate with the study, please contact me for additional information or to work out the details of a mutually convenient time for an interview.

Thank you for the review and consideration of my request.

Cordially,

Dan T. Jensen
[Contact Information]

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